

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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*"Tell Mother
I'll be there..."*

By William Ward Ayer

39 Cortlandt Street, Box 403, New York 8, N. Y.

Mother's Day gives us a special opportunity to fulfill the scriptural injunction, "Honour . . . thy mother . . ." How far we have come from the days of honoring "thy father and thy mother!" Today's most deadly attack upon our civilization is made upon the home. It is sad that much of the motherhood of the day is not instilling in the minds and hearts of childhood the Christian ideals of the past. Any time America loses its godly motherhood, Christian America is gone.

"My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck."—Prov. 1:8, 9.

Why is motherhood so important for good or for ill? It is because of divine sanctity of the home. Home is earth's first, foremost, and most fundamental institution. It was established by God in the Garden of Eden. And motherhood is the heart of the home.

Literally millions of people have sung these sentimental words:

*When I was but a little child,
how well I recollect
How I would grieve my mother
with my folly and neglect;
And now that she has gone to
Heaven, I miss her tender care:
O Saviour, tell my mother I'll be
there!*

*Tell mother I'll be there in answer
to her prayer;
This message, blessed Saviour, to
her bear.
Tell mother I'll be there, Heaven's
joy with her to share,
Yes, tell my darling mother I'll
be there!*

This song has caused strong men to weep their way to Jesus, remembering as they did the childhood influence of their mothers upon their lives. The power of their mothers' prayers and the influence of their mothers' lives upon them bore fruit as these

people saw their need of the Lord Jesus Christ as their Saviour.

Memories of mother may truly bring us back home to the simple things. Perhaps it will bring us back to the kingdom of God. On

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He That Winneth Souls Is Wise

By Evangelist John R. Rice, Editor

*"The fruit of the righteous is a tree of life; and he that
winneth souls is wise."—Prov. 11:30.*

It is the wise person who takes the long look. How foolish it is to think only of today with its passing pleasure of profit! Esau is a classic example of the man who thought only of the pleasures of today, and he sold his birthright for a mess of pottage. Afterwards he found no place of repentance, though he sought it carefully with tears. His opportunity to be the head of a great race, the ancestor of Jesus Christ, the blessed of Jehovah, he threw away for a bowl of chili. And on that account, the Bible calls Esau that "profane person." Whatever faults Jacob had, he did take the long look.

Jacob was given spiritual wisdom, and sacrificed, suffered and sweated to receive the promised blessing in the uncounted years ahead. The best estimate of these two, the folly of Esau and the wisdom of Jacob, is expressed in the words of the Lord: "Jacob have I loved, but Esau have I hated."

Abraham was wise; Lot was foolish. Abraham counted himself a sojourner and lived in tents all his days, as did Isaac, and Jacob, heirs with him of the same promise, as Hebrews 11:13-16 tells us, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

That heavenly wisdom of Abraham, who by faith took the long look, will never be fully justified until the New Jerusalem comes down from God out of Heaven, and Abraham dwells in eternal happiness in the land of Palestine made new like the Garden of

Eden, in the presence of Christ and the Father with all the redeemed. On the other hand, Lot, who was enamored by the riches of this world, moved into Sodom and there saw the ruin of his home, the death of his wife, and later was guilty of drunken shame with his own daughters. Lot sought the things of today, but Abraham looked to the morrow. Lot chose the things that are seen which are temporal, while Abraham chose the things that are unseen, which are eternal (II Cor. 4:18).

Every day I see Christians around about me who commit the folly of taking the short look and who live for today. Their thoughts and their efforts are centered on food, clothing, jobs, business, pleasure of the body and of this world, which are enjoyed for a moment

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Send Them to Bed With a Kiss

*O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things go amiss;
But mothers, whatever may vex you,
Send the children to bed with a kiss!*

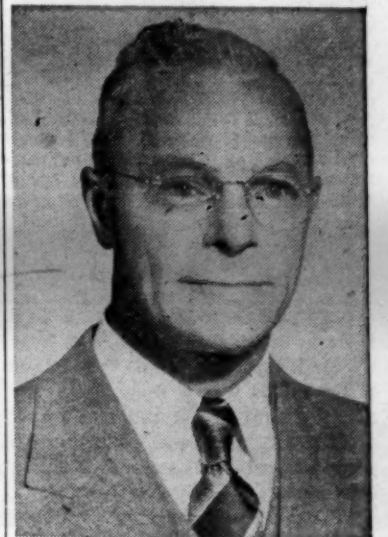
*The dear little feet wander often,
Perhaps from the pathway of right,
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!*

*For some day their noise will not vex you,
The silence will hurt you far more;
You will long for their sweet, childish voices,
For a sweet, childish face at the door;
And to press a child's face to your bosom,
You'd give all the world for just this!
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!*

—New Orleans Picayune

SOUL INSANITY

By Evangelist John Linton
328 Belle Isle View,
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Dr. John Linton

the remarkable correspondence to the attitude of the unsaved in the realm of spiritual things.

They Think Their Best Friends Are Their Worst Enemies

It is a matter of common knowledge that the insane often turn against those who love and serve them. They think their loved ones are plotting their destruction. A Christian lady, a member of my former church, told me that the hardest thing she had to bear in nursing her aged mother who was mentally affected, was that the deranged mother believed that the food so lovingly prepared was poisoned. And this while that daughter was lavishing a wealth of tenderness upon her.

And is not that the attitude often taken by the unsaved toward God and His people? The impenitent man thinks God is an omnipotent tyrant, seeking to rob him of the joys of life. The average unbeliever hasn't a thought of God that is worth a button! He treats God as an enemy. He will have no dealings with Him. He studiously avoids the subject of God, of Christ, of sin, of salvation. And yet this same God so loved and so loves that man that as God Incarnate He allowed man to impale Him on a dreadful cross to prove to that man the reality of His love for him.

As for Christians, the lost sinner considers every Christian friend working for his salvation an enemy to be avoided. Have I not known hundreds of people who considered the loving and earnest efforts of Christians to lead them to Christ as a conspiracy to lead them to slavery or destruction? Approach such a one with a tract or a Bible, and he treats you as if you held a gun or a bottle of poison. Whence comes this irrational attitude toward God and His servants? It is a mark of soul insanity.

I stepped into a streetcar in Toronto one beautiful spring morning. I commented to the man next to me about the lovely day. He nodded assent. I next added, "The Lord is good to give us a day like this." The man looked me over long enough to realize that this was one of those Christians about to start a religious conversation, and with a shout of rage that filled the streetcar he

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William Ward Ayer

A FAMOUS CHRISTIAN NOVEL --

READ IT EVERY WEEK!

A moving story of the coming of the Gospel to the foothills of the Rockies in Western Canada in pioneer days of the 1880's. How miners and lumbermen found Christ; how Christians fought and won over wide-open liquor and gambling in those lawless days. Adventure, love, and salvation!



Ralph Connor and Leslie Graeme were college classmates. Both are unconverted. Connor, an artist, visits Graeme, now lumber boss in the Canadian foothills of the Rockies near Black Rock. Mr. Craig is a spiritual, earnest preacher winning miners and lumbermen, and trying to keep them from the traps of the saloon and gambling house. Mrs. Mavor is a Spirit-filled Christian widow with a glorious voice, who sings for Christ. Nelson, a serious old man with a thirst for liquor, trying to save money for his family back home, finds Christ. Who will sign the temperance pledge?

CHAPTER V.

THE MAKING OF THE LEAGUE

THURSDAY morning found Craig anxious, even gloomy, but with fight in every line of his face. I tried to cheer him in my clumsy way by chaffing him about the league. But he did not blaze up as he often did. It was a thing too near his heart for that. He only shrank a little from my stupid chaff and said:

"Don't, old chap. This is a good deal to me. I've tried for two years to get this, and if it falls through now I shall find it hard to bear."

Then I repented my light words and said:

"Why, the thing will go sure enough. After that scene in the church they won't go back."

"Poor fellows!" he said as if to himself. "Whisky is about the only excitement they have, and they find it pretty tough to give it up; and a lot of men are against the total abstinence idea. It seems rot to them."

"It is pretty steep," I said. "Can't you do without it?"

"No, I fear not. There is nothing else for it. Some of them talk of compromise. They want to quit the saloon and drink quietly in their shacks. The moderate drinker may have his place in other countries, though I can't see it. I haven't thought that out, but here the only safe man is the man who quits it dead and fights it straight; anything else is sheerest humbug and nonsense."

I had not gone in much for total abstinence up to this time, chiefly because its advocates seemed for the most part to be somewhat ill-balanced; but as I listened to Craig I began to feel that perhaps there was a total abstinence side to the temperance question; and as to Black Rock, I could see how it must be one thing or the other.

We found Mrs. Mavor brave and bright. She shared Mr. Craig's anxiety, but not his gloom. Her courage was of that serene kind that refuses to believe defeat possible and lifts the spirit into the triumph of final victory. Through the past week she had been carefully disposing her forces and winning recruits. And yet she never seemed to urge or persuade the men; but as evening after evening the miners dropped into the cozy room down-stairs, with her talk and her songs she charmed them till they were wholly hers. She took for granted their loyalty, trusted them utterly, and so made it difficult for them to be other than true men.

That night Mrs. Mavor's large storeroom, which had been fitted up with seats, was crowded with miners when Mr. Craig and I entered.

After a glance over the crowd Craig said: "There's the manager;



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The Watcher

She always leaned to watch for us,
Anxious if we were late,
In winter by the window,
In summer by the gate;

And though we mocked her tenderly,
Who had such foolish care,
The long way home would seem more safe
Because she waited there.

Her thoughts were all so full of us,
She never could forget!
And so I think that where she is
She must be watching yet,

Waiting till we come home to her,
Anxious if we are late—
Watching from Heaven's window,
Leaning from Heaven's gate.

—Margaret Widdemer

that means war." And I saw a tall man, very fair, whose chin fell away to the vanishing point and whose hair was parted in the middle, talking to Mrs. Mavor. She was dressed in some rich soft stuff that became her well. She was looking beautiful as ever, but there was something quite new in her manner. Her air of good-fellowship was gone, and she was the high-bred lady, whose gentle dignity and sweet grace, while very winning, made familiarity impossible.

The manager was doing his best and appeared to be well pleased with himself.

"She'll get him if any one can. I failed," said Craig.

I stood looking at the men, and a fine lot of fellows they were. Free, easy, bold in their bearing, they gave no sign of rudeness; and from their frequent glances toward Mrs. Mavor, I could see they were always conscious of her presence. No men are so truly gentle as are the Westerners in the presence of a good woman. They were evidently of all classes and ranks originally, but now, and in this country of real measurements, they ranked simply according to the "man" in them.

"See that handsome young chap of dissipated appearance?" said Craig. "That's Vernon Winton, an Oxford graduate, blue blood, awfully plucky, but quite gone. When he gets repentant, instead of shooting himself he comes to Mrs. Mavor. Fact."

"From Oxford University to Black Rock mining camp is something of a step," I replied.

"That queer-looking little chap in the corner is Billy Breen. How in the world has he got here?" went on Mr. Craig.

Queer-looking he was. A little man, with a small head set on heavy square shoulders, long arms, and huge hands that sprawled all over his body; altogether a most ungainly specimen of humanity.

By this time Mrs. Mavor had finished with the manager and was in the center of the group of miners. Her grand air was all gone and she was their comrade, their friend, one of themselves. Nor did she assume the role of entertainer, but rather did she, with half-shy air, cast herself upon their chivalry, and they were too truly gentlemen to fail her. It is hard to make Western men, and especially old-timers, talk. But this gift was hers, and it stirred my admiration to see her draw on a grizzled veteran to tell how, twenty years ago, he had crossed the Great Divide, and had seen and done what no longer fell to men to see or do in these new days. And so she won the old-timer. But it was beautiful to see the innocent guile with which she caught Billy Breen and drew him to her corner near the organ. What she was saying I knew not, but poor Billy was protesting, waving his big hands.

The meeting came to order, with Shaw in the chair and the handsome young Oxford man secretary. Shaw stated the object of the meeting in a few halting words; but when he came to speak of the pleasure he and all felt in being together in that room, his words flowed in a stream, warm and full. Then there was a pause and Mr. Craig was called. But he knew better than to speak at that point. Finally Nixon rose hesitatingly, but as he caught a bright smile from Mrs. Mavor he straightened himself as for a fight.

"I ain't no good at making speeches," he began; "but it ain't speeches we want. We've got somethin' to do, an' what we want to know is how to do it. An' to be right plain, we want to know how to drive this cursed whisky out o' Black Rock. You all know what it's doin' fer us—at least fer some of us. An' it's time to stop it now, or fer some of us it'll mighty soon be too late. An' the only way to stop its work is to quit drinkin' it an' help others to quit. I hear some talk of a league, an' what I say is, if it's a league out an' ag'inst whisky, a total abstinence right to the ground, then I'm with it. That's my talk. I move we make that kind o' league."

Nixon sat down amid cheers and a chorus of remarks. "Good man!" "That's the talk!" "Stay with it!" but he waited for the smile and the glance that came to him from the beautiful face in the corner, and with that he seemed content.

Again there was silence. Then the secretary rose with a slight flush upon his handsome, delicate face and seconded the motion. If they would pardon a personal reference he would give them his reasons. He had come to this country to make his fortune; now he was anxious to make enough to enable him to go home with some degree of honor. His home held everything that was dear to him. Between him and that home, between him and all that was good and beautiful and honorable, stood whisky. "I am ashamed to confess," and the flush deepened on his cheek and his lips grew thinner, "that I feel the need of some such league." His handsome face, his perfect style of address, learned possibly in the "Union," but, more than all, his show of nerve, for these men knew how to value that—made a strong impression on his audience; but there were no following cheers.

Mr. Craig appeared hopeful; but on Mrs. Mavor's face there was a look of wistful, tender pity, for she knew how much the words had cost the lad.

Then up rose a sturdy, hard-featured man, with a burr in his

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Youth's Corner

Young People's Problems Answered

(This week we have a guest to answer the question—the late Dr. Harry Rimmer.)

"Dr. Rimmer, concerning the episode in the Garden of Eden: was it a real fruit like an apple, or was the original sin just an act of disobedience?"

Let's go back to the whole philosophy of God's conduct and dealing with man. In every age and generation there has been a place of testing. Always, to every race, to every generation, to every individual there comes a time when God says, "Choose ye this day whom ye will serve."

In the days of Abel and Cain the choice was between an offering of blood—the sacrifice of a lamb—or the evident self-will and self-righteousness of the thank-offering that was brought by Cain. In the days of Noah, the door of the ark stood wide open almost to the moment the rains began. All could have come in who wished, but all could stay out who chose to do it that way. Always this has been the rule. Even today God is saying, "Choose ye this day whom ye will serve," for in the shadow of Calvary all men must accept Christ or reject Him, and live or die by that decision.

Always there has been a testing point, and in the days when Adam and Eve were created they were put in the garden to remain there as long as they were content to do the will of God. God had to give some sort of a physical test by which they would demonstrate to themselves and prove to Him that they were living in obedience and trust.

There was an actual garden, we know. And there was fruit in that garden. How many kinds and varieties no man will ever be able to say—not from any earthly knowledge, at least. Adam and Eve lived on the produce, the fruit, of that marvelous garden. God said they could eat of every fruit in that garden except one specific tree that He designated as the testing point of obedience.

Now, it doesn't really matter whether it was an actual fruit or not. (I think it was! I see no other possible interpretation of the Hebrew word in the text.) It was merely a point of testing—Will you follow God or will you follow Satan? If it was a real fruit, then the story is very clear and simple. If it is allegorical, then the word fruit is a figure of speech, standing for something else, but the principle is still the same.

God said, "Let this thing alone." The devil said, "Go and take it." They could obey God or they could follow the devil. They could line up with one or the other. "Choose ye this day whom ye will serve."

You know, my friend, that test comes to every one of us. Perhaps again and again in our lifetime we meet some kind of a test just like that. Adam and Eve chose wrongly and the whole sad story of sin began. Certainly the result of their disobedience is plain, and judgment came upon the world because of disobedience.

Answered by Dr. Harry Rimmer in his book, "THAT'S A GOOD QUESTION!"

How Faith Came

I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come.

One day I read in the tenth chapter of Romans, "Now faith cometh by hearing, and hearing by the Word of God." I had closed my Bible, and prayed for faith—I now opened my Bible, and began to study, and faith has been growing ever since.—D. L. Moody.



*A worthy woman who can find?
For her price is far above rubies.*

*The heart of her husband trusteth in her,
And he shall have no lack of gain.*

*She doeth him good and not evil
All the days of her life.*

*She seeketh wool and flax,
And worketh willingly with her hands.*

*She is like the merchant-ships;
She bringeth her bread from afar.*

*She riseth also while it is yet night,
And giveth food to her household,
And their task to her maidens.*

*She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.*

*She girdeth her loins with strength,
And maketh strong her arms.*

*She perceiveth that her merchandise is profitable;
Her lamp goeth not out by night.*

*She layeth her hands to the distaff,
And her hands hold the spindle.*

*She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.*

*She is not afraid of the snow for her household;
For all her household are clothed with scarlet.*

*She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.*

*Her husband is known in the gates,
When he sitteth among the elders of the land.*

*She maketh linen garments and selleth them,
And delivereth girdles unto the merchant.*

*Strength and dignity are her clothing;
And she laugheth at the time to come.*

*She openeth her mouth with wisdom;
And the law of kindness is on her tongue.*

*She looketh well to the ways of her household,
And eateth not the bread of idleness.*

*Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:*

*Many daughters have done worthily,
But thou excellest them all.*

*Grace is deceitful, and beauty is vain;
But a woman that feareth Jehovah, she shall be praised.*

*Give her of the fruit of her hands;
And let her works praise her in the gates.*

—Proverbs 31:10-31, A.R.V.

MOTHER

By Mrs. Doris Coffin Aldrich

Perhaps there will be some willing angel who could take this message up to you, Mother, or maybe they will tell you of it up there where all the glory is . . . Jane said one rainy day, "Mommie, why couldn't 'Nana' come down on the rain to see us?" I wish you could, Mother, . . . it has been a long time . . . and you've never seen my babies.

But more than that, I'd like you to know that I know more of what "Mother" means, now that I have my own who call me "Mommie."

It makes my heart fill with thankfulness to remember what you did for me, what you were to me and what you gave me of yourself. From you I learned the beauty of soft yellow and brown, the loveliness of the lines of tree trunks, the way white puffy clouds go scudding across a blue sky. How could I have missed beauty? . . . You were always pointing it out, even to the way a certain type of grass holds aloft its feathered head with such grace.

But there was other beauty, Mother. It makes a mistiness to remember our "occasions" when you'd take me for a "Special day." We packed a lunch and we ate it in a sort of market-restaurant. You had a cup of coffee and I had ice cream. There wasn't money to go to a regular place, but the shining-eyed adventurer didn't mind and now I know what it meant to you to make the effort. Thank you, Mother, for giving of yourself to me.

And then the things you went without . . . how could I have been so unseeing as I gloated over my shoes "just like the other girls!"

I remember, Mother, how you'd play the piano in the evening. "Be the soldiers marching," and they would march through the room. "Now be the water tumbling on the rocks at the foot of the falls!" And the great cascading thunder would be there. Precious the memories of you there at the piano!

Then there were the talks we had together. You showed me that "things" are of least importance, and to be pitied is he who builds his life around "things." You gave me richness even though our home was very humble.

That night you left us, Mother, Daddy knelt by your bed just after you had gone and wept. "O Mother, you've had such a hard life. I had so little to give you . . ." I stood and looked at you both with a great swelling lump in my throat. But now I doubt that it was true. You lived a full life, Mother, and you had so much to give. You enjoyed such dear companionship, and you had your children. And so have I.

Giving seems to be the very essence of motherhood. So many calls in the night, so many demands in the day, so little time for oneself, and so much to give. May I be able to give to my children that which you have given to me, Mother.

There is One who gave and who gives more than any mother. And how mothers need that which He has to give—For those times of weariness there is the gentleness of the Lord and the knowledge of His loving-kindness. For the sense of inadequacy, there is His sufficiency, and for the joy of being a mother there is the delight of sharing it all with Him. (From MUSINGS OF A MOTHER, Moody Press, 124 pages, 35c.)

Christ who took teacher training here. There are businessmen and businesswomen who have gone from the University to be faithful witnesses for our Lord. There are housewives who are giving a good Christian testimony personally who are planning to send their children to the school they attended. The Lord is with us, and all of you Christian people who have prayed for us and who have recommended the school to the right type young people and who have invested some of the money the Lord gave you in the work are all partners with us in this great business we are carrying on for the

The Duties of Wives

By Rev. R. T. Cross

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."—Eph. 5:22-24, 33.

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."—Titus 2:3-5.

Love is the one word that sums up all the duties that we owe to all forms of being. As it includes all the duties which the husband owes the wife, so it includes all the duties which the wife owes the husband.

There is a correlation of duties between husband and wife. Many of the duties are the same on both sides, and much of what I have said about the duties of husbands to love their wives affectionately, to be faithful to them, to comfort them in trouble, to confide in them, and to assist them in the moral and religious training of the family, applies also to the wife. And the proper adjustment of duties between the two brings about an equality, so that one is not eased and the other burdened, but each has his own proper burdens, while they also bear one another's burdens. If I do not make plain this equality of duties the fault is not in my theory but in the imperfect way in which I set it forth.

Under the general duty of love the first particular duty that I mention is—

1. *To Have for Your Husband a Loving Reverence, or a Reverential Love.*

The divine command is, "Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:13).

The husband is commanded to honor his wife as the weaker vessel (I Pet. 3:7), not that she is weaker in every respect, but in some respects, especially in physical strength. Now, if it is the husband's duty to love and honor the wife as the weaker vessel, then it is her corresponding duty to love and reverence him as the stronger, as her protector, as the head of the family. Woman, in physical stature, is of less height than man by several inches, and the resulting necessity of looking up to look into his face is symbolic of the looking up of her nature to his in respect to the rougher, sterner, aspects of life.

No true woman wants a husband whom she cannot reverence, and to whom she cannot look up. And though this may involve obedience in some things, yet the common sense of men and women everywhere recognizes this as an order of nature, and hence the order ordained of God. It certainly is the teaching of God's Word. Every woman, in accepting a husband, should be very careful not to accept one whose character is such that she cannot lovingly reverence him for what he is in himself, as well as for the position which he will hold as her husband.

The next duty of the wife that I mention is—

2. *To Obey Her Husband.*

Listen to the teachings of God's Word on this point:

"Wives, submit yourselves to your own husbands, as it is fit in the Lord" (Col. 3:18). The next verse commands husbands to love their wives and be not bitter against them. "Teach the young

Lord Jesus Christ. Please keep praying for us, and please keep putting us in contact with the right type young people who can be trained for Christian leadership, and please remember to invest some money in the work of the University. Thank you and God bless you.

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women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed" (Titus 2:4, 5).

"The head of every man is Christ, and the head of every woman is the man; and the head of Christ is God" (I Cor. 11:3). Man's relation to woman is here illustrated by the relation between the Father and Christ, who, in some respects are equal.

"Ye wives, be in subjection to your own husbands." (I Pet. 3:1).

"Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22). The twenty-fifth verse commands husbands to love their wives as Christ loved the Church. Indeed, this chapter makes the husband's duty to love the wife more emphatic than the wife's duty to obey the husband.

The teaching of the Bible is plain. But perhaps you say: "Paul was an old fogey. I do not accept his teachings on that point."

Please remember, my sisters, that if you reject his authority in regard to the wife's duty you must reject it also in regard to the husband's duty. Remember, too, that through the influence of the religion that Paul preached, and for which he was beheaded, through the influence of these very precepts concerning the duties of husbands and wives to each other, women have been lifted up, and in many nations today are being lifted up, out of the degradation and slavery in which other religions leave her, and put in a position where she is loved and honored, and made in many things the equal and in some the superior of her husband. Remember this, for it is true.

Remembering this, please lay aside prejudice and look for a moment at the philosophy of this duty. It seems to me that it can be made clear by putting it in this way. God, through the laws of nature, gives to the husband

The Casting Vote.

when there is a tie. Legislative bodies provide for a casting vote (Continued on page 12)

BUSINESS OPPORTUNITY

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Dr. Bob Jones SAYS:



I quote from a letter recently received: "Twenty-two years ago I heard you speak in Tampa, Florida, about why you founded Bob Jones University. My husband and I had just recently been converted. In my arms that night, I held my baby boy not quite a year old; and my four-year-old son sat by my side. From that hour, we prayed, worked, and hoped that someday we might be able to send both of our sons to Bob Jones University. We have tried all these years to be true to Jesus and bring our children up in the right way. We know that God answers prayer; for that baby boy, not quite a year old, is now twenty-two years old; and he graduates as a ministerial student at Bob Jones University this year. The four-year-old son, who spent four years in the service of his country before entering Bob Jones University, is now a junior.

God has blessed our home with a precious daughter; and she entered the academy there in January, 1955. God has answered our prayer." The letter was signed by the father and mother, and in the letter was a check for the work of the University.

Most of us are inclined to grow weary in well doing; but when we get the kind of letter from which we quote—and we get hundreds just as wonderful every year—we thank God that He led us to found this Christian University. Remember that almost 500 young people have gone to the foreign mission field from this institution. There are hundreds of soul-winning pastors scattered around America who came to Bob Jones University for their training. There are many Christian school teachers who are giving a wonderful testimony for the Lord Jesus

From the new book, by this militant, evangelical Methodist minister of more than 55 years, 33 of them at Trinity Methodist, Los Angeles.



Bob Shuler Met These On the Trail

T. B. Sewell

If this story is true, then Sewell had something indeed!

When I came as pastor to Trinity Methodist Church, Los Angeles, almost thirty-six years ago, I found a lovely couple in my choir, Mr. and Mrs. T. B. Sewell. Mr. Sewell was an expert in handling musical instruments. He was a professional piano tuner and kept up the pianos both at the church and at my own home. This couple was loyal to the last notch and freely gave of their time and substance to the support of the church. Their loyalty and love were never questioned.

For almost twenty years Mr. Sewell and his good wife were in attendance at all services, sickness or absence from the city alone preventing. Then Mr. Sewell's health failed and for several years he was a semi-invalid. The couple moved to El Monte, near where my own home is located. He had saved up very little and, had it not been for the old age pension in California, would have been dependent upon either the church or his friends. But the pension law became operative just about the time his sickness brought him to where he could no longer work at his profession. So that this splendid couple did not suffer. They lived humbly, even tithing their meager pension, and continued in their faith and devotion to Trinity and her pastors, never wavering because of age and sickness.

At last Mr. Sewell died. My secretary phoned me one morning that he was dead and I arrived at the little cottage where they lived just a few moments after the undertaker had taken the body away. Mrs. Sewell met me at the door. There was a neighbor woman in the house with her. I sought to say a consoling word as I entered but found Mrs. Sewell seemingly forgetful of her own loss in her deep sympathy for a third party, of whose existence I had not known until that morning.

"It's just killed Tootsie. She'll never get over it," moaned Mrs. Sewell. I confess that having been the pastor of this couple for almost twenty years and not knowing of any near relative, I was forced to proceed cautiously. I had never heard of "Tootsie." I did not dare say so, lest I offend in this hour of deep grief. I looked at the neighbor appealingly, but her face registered a perfect blank. Just then I glanced over in the corner and there, sitting on the edge of a wooden box, in which there was straw, was an old hen. I confess that I immediately identified "Tootsie," for I think I have never seen such grief registered by any eyes as I saw in that chicken's pitiful gaze at me.

"You can't comfort her any way at all," sighed Mrs. Sewell. "She loved him so. She laid an egg for him every day in that box. But she didn't lay this morning. She goes over to his shoes and takes on until it almost breaks my heart." Possibly my readers think that I saw something ludicrous in the incident and the conversation. I confess that I did, but a second glance at the old hen, her feathers ruffled and her head drooped as though she herself were sick unto death, brought me face to face with something altogether new to pastoral calling. That old hen was the very picture of grief and dejection!

Somewhere I have read that when a man has that something in him that causes dumb creatures to love him, he has within his soul a genuineness that need not be otherwise tested. Mr. Sewell must have had that.

While we were talking, the old

hen got down from her perch, walked sadly over to where I was sitting and began to peck my shoe laces. Mrs. Sewell insisted that she wanted me to get up and go with her. I did go with misgivings. The old hen gravely led me into the room where Mr. Sewell had died. There by the bed were his shoes. The hen walked up to those shoes and, honestly, I could not have been much more surprised had she shed real tears, as human beings do. Her grief seemed real. At least she "had me going!" She would look down at the empty shoes and then look up at me, as much as to say, "That's all I have left of him." I know chickens are not intelligent. But I confess to a strange feeling that day.

Through this whole episode, Mrs. Sewell did not express any personal sorrow or give way to grief. She told me afterward that she did not want the old hen to see her weep, lest it intensify the grief that seemed so evident in this dumb friend. I told this story to my daughter-in-law, the wife of Bob Jr., who candidly told me, with a twinkle in her eye, that she thought the whole story a fabrication. The next Wednesday night at prayer meeting, I called Mrs. Sewell to one side and had her tell Audry the story. After she had related the facts recounted above, she added, "That hen never laid an egg after the day Mr. Sewell died and though we fed her and did everything for her we could, she soon died. I believe of a broken heart. She would sit for hours by the side of Mr. Sewell's shoes with that awful hurt look in her eyes." Audry isn't convinced yet, except that I'm honest in my part of the story.

As a pastor for many years I have had all kinds of experiences. Here was a new one. The grief of a chicken was something rather "spooky" to me. It still is. I certainly do not undertake to explain what I saw and what Mrs. Sewell claims is true, but one thing is sure: I have never doubted the gentleness, the patience, the tenderness, and the goodness of T. B. Sewell. When a chicken becomes chief mourner at the passing of a man, it is far more than ridiculous. It is indicative. It denotes that there was something in that man that selfish, greedy human beings are entirely devoid of. When I see squirrels racing about over some fellow in a park or a man feeding wild birds out of his hand, I take off my hat to that fellow. I've prayed for that something that such a man undoubtedly has.

It is said that General Robert E. Lee so loved his horse, Traveller, identified with his leadership of the armies of the Confederacy, that horse and man were almost inseparable and their love for each other clearly discernible. John Wesley owned a horse and rode him thousands of miles over England. He and that horse became so attached that Wesley actually tried to make a horse heaven fit into Methodist theology. There are thousands of stories of men and horses, even of men and dogs, that make you have a feeling that something finer than the fiber of common human clay was in the makeup of those men. But a man and a hen—that's a different matter!

Well, is it?

(Get this book, BOB SHULER MET THESE ON THE TRAIL, 42 fascinating character sketches, 185 pages, hard binding, \$2.25. Other books by Shuler: WHAT NEW DOCTRINE IS THIS? (\$2) and SOME DOGS I HAVE KNOWN (\$2). At your local Christian bookstore or add 5% (minimum 15c) for postage and handling and order direct from Sword of the Lord Publishers, Wheaton, Illinois.)

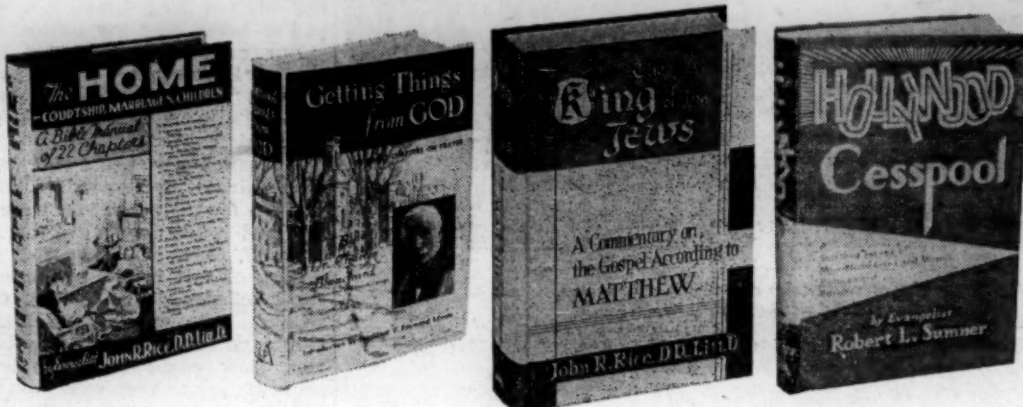
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Dr. Blanchard was a man of deep prayer. He believed that God wants to answer our prayers, but our lack of asking keeps us from getting what we want! As the second president of Wheaton College, he made hundreds of specific requests of God concerning the financial needs of the college, spiritual needs and the need for buildings and land. He proved God in his own life and writes showing how we can scripturally ask and get things from God. Here are 24 chapters, each full of practical, inspiring help on how to pray, 274 pages. — \$2.50

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by John R. Rice

This verse-by-verse commentary on the Gospel according to Matthew grew out of a correspondence course which Dr. Rice wrote in 1937. The 500 people who enrolled were so blessed that many requested the course in permanent form. This commentary is thorough and scholarly yet not dull. It does not dodge an issue but gives adequate presentation of the virgin birth, the premillennial return of Christ, His coming kingdom on earth and the plan of salvation. Here is help alike for preacher, teacher or the simplest Christian. 504 pages — \$3.95

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by Evangelist Robert L. Sumner

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by John R. Rice

Already 165,000 copies of this popular book have been printed. Here Dr. Rice shows God's way to get your prayers answered. Practical, bristling with personal stories of answered prayers, and full of Scriptures, it shows the way to everything you want and need. Dr. Rice shows what prayer is, how to pray in the will of God, shows hindrances to prayer and answers your questions. Clothbound, 328 pages. — \$2.50

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The Power of Pentecost

by John R. Rice

Here is the clearest Bible teaching in any book since Moody and Torrey died on how to have the mighty power of God for soul winning and witnessing. Dr. Rice labored seventeen years on this new, vigorous scriptural analysis of the meaning of Pentecost. Here is scholarly yet simple discussion of terms such as "filled with the Spirit," and "baptized with the Spirit." This book avoids the extremes of fanaticism on the one hand and hyper-dispensationalists on the other. Clothbound, 441 pages with index — \$3.00

Goes to \$3.50 June 1

Other June 1 Price Advances:

Watching Jesus Die, by John R. Rice. \$2.50 (\$3 after June 1)

A 'Know-So' Salvation, by John R. Rice. \$2. (\$2.50 after June 1)

Is Jesus God? by John R. Rice. \$2. (\$2.50 after June 1)

When the King Comes Back, by Oswald J. Smith. \$1.50 (\$2 after June 1)

Bread From Bellevue Oven, by

Robert G. Lee. \$2. (\$2.50 after June 1)

Bobbed Hair, Bossy Wives, and Women Preachers, by John R. Rice. \$1.25 cloth; 60c paper. (\$1.50 and 75c after June 1)

The Scarlet Sin, by John R. Rice. \$2.25. (\$2.50 after June 1)

God's Cure for Anxious Care, by John R. Rice. \$1.50. (\$2 after June 1)

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\$1,600 for Best Ten Evangelistic Sermons for THE SWORD OF THE LORD. Due July 1

By the Editor

We remind our readers again of the unusual Sword of the Lord Evangelistic Sermon Contest now on. We want the best soul-winning sermons, evangelistic sermons, sermons addressed directly to the unsaved that can be written by Spirit-filled men of God with prayer and burden and labor and the leading of the Holy Spirit. THE SWORD OF THE LORD is America's foremost evangelistic weekly, printing about 123,000 copies every week, going to some eighty foreign countries as well as to every state in the Union. Thousands of unsaved people read THE SWORD OF THE LORD. Over 30,000 preachers read THE SWORD OF THE LORD and are influenced by the sermons published herein. Beginning with a first prize of \$300 down to the lowest prize of \$100, THE SWORD offers \$1,600 for the ten best evangelistic sermons submitted to us by July 1 and marked

for the Sword Evangelistic Sermon Contest.

Sermons must be original, previously unpublished. They must be typewritten, double spaced, on one side of the paper. Name and address of the author must be on the first page. A sermon taken down stenographically is not likely to win a prize in this contest. It takes more work than that to prepare the kind of sermon for print which is needed.

We suggest that preachers write for rules of the Sermon Contest at once, and prepare now one or more entries.

Other sermons which are desired for publication will be purchased by THE SWORD.

For full details and rules of the Sermon Contest address THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

The Christ for Greater Waterloo Crusade spent two weeks in the city's largest auditorium, the Hippodrome, with the MERV ROSELL EVANGELISTIC TEAM.



Merv Rosell

Several hundred accepted Jesus Christ as their personal Saviour including a former major league baseball player. At one service 165 young people dedicated their lives to Christ for Christian service and the closing Saturday night saw over 400 young people taking a stand for a life of purity and chastity. At the closing Sunday afternoon rally, 400 men stepped out to pledge their lives to Christ in a dedication of time and talent and resources in the building of strong Christian homes. The co-chairmen of the crusade were Pastor Richard DeArney of the Grace Brethren Church and Mr. E. H. Matthias, Jr., president of the local Christian Business Men's Committee. Wholehearted co-operation was given the team by both radio and television on which they appeared daily. Others in the team were Hilding Halvarson, music master, Howard Skinner, organist, Rudy Atwood, pianist and James D. Hammer, crusade co-ordinator.

EVANGELIST EDDIE WAGNER, 123 N. Van Buren, Little Rock, Arkansas, spent thirteen days with the Calvary Baptist Church of Meadville, Pennsylvania. Roy T. Plank, pastor. In spite of bad weather, there were 25 professions of faith in Christ, 30 rededications, 100 who promised to tithe, 45 who promised to have a family altar, and 109 other decisions by Christians to forsake some sin, make things right with their friends, etc. The evangelist will be in a union revival campaign at Victorville, California, May 15 through 27.

EVANGELIST DEL FEHSENFELD, 4521 Jarboe, Kansas City 11, Missouri, led the Neighborhood Baptist Church, Dearborn, Michigan, in a two-week evangelistic crusade which the pastor, Rev. Charles B. Thomas, described as "The Spirit of God has marvelously swept our church." Rev. Harry Bundy was the song leader for the crusade which saw over 200 decisions, 85 of which were first-time professions of faith. The largest crowds attended the Sunday School and church in the history of the work there. The pas-

tor highly commends this evangelistic team.

Sword of the Lord EVANGELIST OSCAR WELLS sends in reports of five recent revival campaigns with many conversions, many additions to the churches, and many rededications.

In the Boiling Springs Church of God in Decatur, Illinois, there were 54 conversions and additions, 12 rededications, and several who surrendered for full-time Christian service. According to both the pastor and the people, this was the best revival in twenty-five years. The Rev. Dewey Zinn is pastor of this good work.

In the First Baptist Church of Coates, Kansas, of which the Rev. Edward Freeland is pastor, there were 27 conversions and 14 rededications. This was Evangelist Wells' second revival with this pastor.

Evangelist Wells was also with the Evangel Baptist Church of Bridgeport, West Virginia. The Rev. Philip W. Horne is the splendid pastor of this good church. During the meeting there were 21 conversions and additions to the church, and 12 rededications.

In the First Church of God of Fort Scott, Kansas, where the Rev. Wesley Fornwalt is pastor, Evangelist Wells conducted a revival with 19 conversions and 15 rededications. He has been invited to return.

In the First Baptist Church of Neodesha, Kansas, of which the Rev. H. J. Lacey is pastor, there were 22 conversions and additions and 35 rededications.

Other pastors wishing information or dates concerning Evangelist Wells should write Evangelist Bill Rice in care of this paper.

Sword of the Lord EVANGELIST JOE B. RICE recently conducted a splendid revival campaign with the Walnut Hills Baptist Church of Huntington, West Virginia. The pastor of the church, Henry A. Bryan, wrote Evangelist Bill Rice the following in a letter:

"... We had a very good meeting with Brother Joe Rice. He is certainly a sweet, humble servant of God—our people really love him. He is such a fine evangelist to work with and willing to visit homes day or night to reach the lost for Christ. We had 11 professions of faith in Christ, several rededications, ten or twelve families promised to start family altars, and several promised to begin tithing. I highly recommend him to any pastor or church wishing to have a lasting ministry from revival services."

Pastors wishing information or

A President Goes to Church With His Mother



The spry little woman of 87 smiled proudly at her neighbors. It was Sunday and she was walking to church with her son. He was President of the United States, but she was as proud of him as if he had been a Methodist bishop.

Everybody knows that William McKinley was devoted to his mother. Everybody knows that he was a devout Christian, taught a Bible class, and was superintendent of a Methodist Sunday School. What everybody does not know is that every day of his mother's life—as lawyer, Congressman, Governor of Ohio, and United States President—when William McKinley did not see his mother he either wrote or telegraphed her.

In mid-October, 1897, McKinley slipped out of the White House and took a train for Canton just to walk to church with his mother. He wanted to walk to church with her like he and his brothers and sisters had when "Mother McKinley" carried her brood to church as soon as they were old enough to toddle at her side.

Nancy Allison McKinley raised five girls and four boys but, somehow, she seemed to lean to her husband's namesake. "William is going to be a bishop someday," she once said proudly. But when William became United States President instead, it was all right with her. He would conduct himself like the Christian gentleman she had raised, whether he be bishop or President.

When President William McKinley's mother became ill in the winter of 1897, he had her home in Canton connected with the White House by special wire and he kept a special train standing by under full steam. One night when "Mother McKinley" called for William, attendants wired, "Mr. President, we think you had better come." The answer flashed back, "Tell Mother I'll be there."

On Sunday afternoon, December 12, 1897, Nancy McKinley breathed her last in the arms of her big 54-year-old son. For fully an hour after she died he didn't move from her bedside.

Less than four years later, while making a speech in Buffalo, McKinley was cut down by a bullet from the gun of anarchist Leon Czolgosz. With no bitterness even for his assassin, the dying President said, "God's will be done." Then he called for a hymn his mother had taught him, "Nearer, My God, to Thee." His body was brought back to Canton and laid to rest—beside his mother.

Reading a newspaper account of McKinley's telegram to those at his mother's bedside, hymn-writer Charles M. Fillmore was inspired

to write this hymn—using as a title the dramatic message:

TELL MOTHER I'LL BE THERE
By Charles M. Fillmore

When I was but a little child, how well I recollect.
How I would grieve my mother with my folly and neglect:
And now that she has gone to Heaven I miss her tender care,
O Saviour, tell my mother I'll be there.

Though I was often wayward, she was always kind and good;
So patient, gentle, loving, when I acted rough and rude;
My childhood griefs and trials she would gladly with me share:
O Saviour, tell my mother I'll be there.

One day a message came to me, it bade me quickly come
If I would see my mother ere the Saviour took her home;
I promised her before she died, for Heaven to prepare:
O Saviour, tell my mother I'll be there.

REFRAIN:
Tell mother I'll be there, in answer to her prayer,
This message, blessed Saviour, to her bear!
Tell mother I'll be there, Heaven's joys with her to share,
Yes, tell my darling mother I'll be there.

(From A HYMN IS BORN, by Clint Bonner. Published by Wilcox & Follett Co., Chicago.)

Noteworthy NEWS Notes

American Tract Society Has New President

At the 131st Annual Meeting of the AMERICAN TRACT SOCIETY, held on March 28, in New York City, Rev. Frank E. Gaebele, D. D., Litt. D., was elected the Society's President for the current year. Dr. Gaebele is Headmaster of Stony Brook School, Stony Brook, N. Y.



Dr. F. Gaebele

He is chairman of the Editorial Board of Evangelical Books, and publisher of "Our Hope" magazine. He has been a member of the Board of Directors of the American Tract Society since 1938 and was First Vice-President since 1952. He is a member of the Board of Administration and Commission on Education of the National Association of Evangelicals, and a member of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis. Dr. Gaebele is the author of 11 books.

Other officers elected for the year were Rev. W. Theodore Taylor, Th. D., pastor of the Central Baptist Church, N. Y. C., First Vice-President; Mr. John Adams Henry, President of John Adams Henry Inc., Second Vice-President; John A. Mawhinney, Jr., of the Shell Oil Company, Treasurer; Henry G. Perry, Executive Secretary; Elmer Lewis, Secretary.

The year 1955 was outstanding in the ministry of the Society, with total production amounting to over 17,000,000. The new venture in Tracards was received with tremendous enthusiasm, requiring printing of over 5,000,000. Likewise, requests for Christmas tracts in full color were unprecedented.

dates about Evangelist Joe Rice may write Evangelist Bill Rice, Director; 214 West Wesley, Wheaton, Illinois.

Adlai Stevenson

This possible candidate for the presidency declared himself a Unitarian in 1952. Now he has switched to a Presbyterian church, a change that is merely one of convenience. "His new pastor and another Presbyterian were quoted as saying that a man could be a Presbyterian and a Unitarian" (Eternity, March).

To an orthodox believer a Unitarian once made the following remark: "If what we believe is true, you [Christians] are idolaters [for worshipping Jesus]; if what you believe is true, we are not Christians." The logic of that Unitarian is irresistible.

When Dr. Fosdick preached his famous sermon on "The Peril of Worshipping Jesus," he had no least right longer to call himself a Christian. Only as a matter of cash and "convenience" can he still claim to be Christian.

The Prairie Overcomer.

Wesley Saved Through Tract

One of the greatest ministries of modern times is tract distribution, every one can take part in this great work. Saved people will do well to investigate the wonderful opportunity of Christian service by leaflet Evangelism. Did you know—Men like John Wesley, John Bunyan, and many others were led to Jesus Christ and a definite knowledge of full salvation, by reading a Gospel tract?

Tragically few tracts are put in letters, a lost opportunity for silent evangelism.

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LETTERS WE LOVE

We are still rejoicing in the number of readers who set out to pay their debt of gratitude to THE SWORD OF THE LORD by sending words of appreciation and encouragement during our 1956 "Letter Month." So many enjoy reading the comments in these letters that we want to give you another sampling this week. A lady in North Carolina wrote:

"I have just read, 'Paul Paid His Debts.' Thank you for reminding your readers that they are not honest if they do not pay their debts. I have been dishonest, in that I have never said 'Thank you, Dr. Rice, for THE SWORD OF THE LORD!'"

"There are too many things in favor of this publication to couch them in a few feeble words so I shall not attempt to do so.

"That you may understand how much I value THE SWORD, I am sending, for evangelistic purposes, to some friends and relatives, THE SWORD and The Methodist Challenge. Both of these are tops with me and the editors are super. Neither of these men have ever bowed the knee to Baal or temporized with Balak. The denominational bosses and the high church dictators have failed to make them tremble when they stampled their feet. Hallelujah!

"These two papers fire me with the determination to press on in the face of Satan's opposition.

"Again I say, 'Thank you, Dr. Rice, for pouring your heart out on the printed page!'"

(Signed) E ---- H ----

Reads It From Cover to Cover
From West Summer, Maine, a housewife ordered the book,

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"It will be two years ago soon since I have been made free and my blessings are great ones which I have received since I have accepted Jesus as my own personal Saviour. I was a Catholic and lived a married life of heavy burden since I married a man outside the church. No matter where I went I could not find peace. The Lord saved my boy (now in Bible school) and with many praying for my salvation, the Lord permitted me to have the understanding and oh, what peace I've had ever since. You may be sure your paper helps me tremendously..."

(Signed) E ---- C. G ----

"Best in the World"

We don't always know what good THE SWORD OF THE LORD is doing in the lives of those for whom we subscribe. Whenever we do get word it makes us happy. One brother had subscribed for some friends and they wrote him of the blessing the subscription had been. He sent us that letter and added:

"... We just dare not let the subscription of THE SWORD expire for such a person as Mrs. D ---- that gets such a great blessing from its pages, both spiritual and temporal.

"THE SWORD is growing better every year, and today it is the best Christian weekly published in all this wide world. There is none that can equal it for sound doctrine and the stand it takes against modernism..."

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"I have paid for many subscriptions for this paper, and it is really a blessing to me to receive letters like the one enclosed, and to meet people who have received it, and hear their praise for this wonderful paper, and their thanks for introducing it to them."

(Signed) R. B. P ----

Meet the Editor at Summer Conferences

Plan Now for Spiritual Refreshing This Summer

By Editor John R. Rice

Many are making plans to have a time of spiritual revival, of heart refreshing, by using part of vacation time to visit a Sword of the Lord Conference on Revival and Soul Winning this summer. We are glad to announce that the editor will be at the following conferences this summer:

1. June 11-16, work conference at the Bill Rice Ranch, nine miles west of Murfreesboro, Tennessee. Men and young men who work four hours daily may have meals and bed free. Dr. Rice speaks twice daily. The afternoon is given to rest, horseback riding, games and recreation. \$1 reservation and registration fee. Write Evangelist Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee.

2. July 1-6, Sword of the Lord Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia. On the program will be Dr. Lee Roberson, Drs. Bob Jones, Jr. and Sr., Dr. Sam Morris, Evan-

gelist Bill Rice, Dr. John R. Rice, and fine music. Comfortable hotel, rooms with private baths, rooms with adjoining bath, and dormitory rooms. Write at once. Reservations going fast. Better write Hotel Lake Louise, Toccoa, Georgia.

3. August 13-19, Dr. Rice will be speaking at Sandy Cove, Maryland, in a large conference sponsored by Dr. George A. Palmer. Address Dr. George A. Palmer at P. O. Box 3, Philadelphia 5, Pennsylvania, for full information, prices, program.

4. August 26 to 29, Sword Conference on Revival and Soul Winning at Miller Road Baptist Church, Garland, Texas. Speakers: Dr. Bob Jones, Sr., Dr. John R. Rice. Special revival music.

5. August 30 to September 3, York Gospel Center and Penn Grove Camp Ground, York, Pennsylvania.

The letter he enclosed and referred to was, in part, as follows:

"I was reading this week's SWORD OF THE LORD and came upon the article, 'Paul Paid His Debts.' And I am in your debt not only in money matters, but so much for sending to me THE SWORD OF THE LORD.

"It has been such a blessing to me, helping me spiritually and almost every other way when I needed help.

"In the hospital, it was my stand-by and help and I owe this all to you, dear Mr. P ----, and I thank you from the bottom of my heart. I regret that my subscription is about to run out..."

(Signed) A ---- D ----

From Indiana came a blessed letter of encouragement, informing us that they would stand by us in getting THE SWORD OF THE LORD in the hands of as many ministers as possible. They wrote:

"THE SWORD OF THE LORD has been a real blessing in our home. We say keep up the good work in His cause. In these days of much compromise it is good to read one magazine that stands firm and true for the old faith. Although some criticize your stand, there are many, many born again Christians behind you. The Lord Jesus Christ is honored and glorified by your SWORD stand. Every minister and Sunday School teacher should have your paper especially..."

"My husband and I feel that we should place THE SWORD in the hands of ministers in T ---- H ----. We have much religion here, but little true salvation..."

"We pray that God will be honored through these preachers having their ministries changed."

(Signed) Mr. and Mrs. O ---- M. W ----

New Converts Helped by SWORD

From Compton, California, some new converts happily wrote the editors as follows:

"This letter comes from a new Christian and my husband is really

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new, only one year in the Lord, and we thank the Lord for you and THE SWORD OF THE LORD paper. How it has helped us and the wonderful blessings we have received from it! I have saved each copy and loan them to other new Christians and, most wonderful of all, to offer them to the unsaved to read."

"SWORD" Settles Controversies

On the other end of the country, in Maine, a young minister, who with his wife started out to preach without any formal training, wrote Dr. Rice as follows:

"Have been thinking I would write you a letter for some time. We have enjoyed THE SWORD OF THE LORD very much and thank God for a Christian paper that speaks fearlessly against every false way. What I like about THE SWORD and your books is the firm scriptural backing for statements made..."

"Your literature has been our source of information. I think the book that has helped me most except the Bible, is *The Coming Kingdom of Christ*... I know God is with you and is using you and your staff of THE SWORD. I find that the opinions expressed in THE SWORD are accepted by Christians when they are prone to reject the same opinions expressed by another Christian. Often when there has been controversy about some subject we find the treatment of that very subject in the very next issue of THE SWORD. THE SWORD has been a source of help and blessing to me and my family in this..."

(Signed) C ---- H ----

Good Proof ! !

We will take the space this week for just part of one other letter which pleased us immensely. This Canadian brother wrote:

"I am a SWORD enthusiast and to prove it I subscribed five years in advance and when this runs out I will subscribe for ten years in advance. I also sent in 50 subscriptions some time ago. I am now sending an application for another 30. I know definitely that quite a few subscriptions that I sold are proving a Bible teaching ministry. You will never know all the blessing of THE SWORD to men and women that the blessed Holy Spirit is pleased to honor.

"I like its emphasis on the deeper life. The revival tone in every issue. The simple and straight truths on sin, grace, prayer, Heaven, etc., are as water in a desert in this religious world of ours.

"We are praying for you."

(Signed) H ---- A. M ----

Why not prove that you, too, are a SWORD enthusiast by subscribing for yourself and as many friends as you are financially able? Perhaps, as did the one brother who sent on the letter to us, you will know of the good THE SWORD does in the lives of those for whom he has subscribed. Perhaps you will not. But one thing is certain

Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

WATCHING JESUS DIE by John R. Rice, Sword of the Lord Publishers, Wheaton, Illinois. 246 pages, \$2.50.

This volume contains ten sermons, all but two of which have appeared in book form. The cross is the center, the heart of the Gospel, and the spiritual author is at his best as he looks on the cross and records what he sees and feels. Each message is a very definite and direct appeal to the reader to see Jesus die and to respond to the appeal as his own spirit directs. A beautiful volume of spiritual food.

DR. JOHN L. HILL

OUTLINE STUDIES IN ACTS by W. H. Griffith Thomas, William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 555 pages, \$4.50.

This is a study and reference book, compiled from voluminous notes left by the author gathered by his daughter. Dr. Thomas was one of the most helpful devotional speakers which I have known. He had a rare gift of analyzing a passage of Scripture and putting it in outline form so that it could be very easily understood and remembered. This book is an example of that gift. Here the reader will find outline studies and much help in enabling him to understand this most important portion of God's Word. Preachers and Bible class teachers particularly will find abundant material for many helpful messages.

DR. T. ROLAND PHILIPS

ELISHA by F. W. Krummacker, Zondervan Publishing House, Grand Rapids, Michigan. 251 pages, \$2.95.

Dr. Krummacker was undoubtedly one of the greatest expositors and Bible teachers of Europe during the past century; and nowhere is he better than in a character study like that of *Elisha*. Not only is there understanding of the times in which the young farmer lad, Elisha, was called to prophetic ministry by Elijah, and also able exposition of the Bible account of God's prophet; but also there is pointed personal application of the great principles under which God deals with His servants all down the centuries. This is a volume to be read carefully and slowly, to be digested thoroughly, and to be put into practical everyday living.

DR. V. RAYMOND EDMAN

THE 7 DEADLY SINS by Billy (Continued on page 10)

and that is when we stand before the judgment seat of Christ and our partial knowledge is changed to completeness it will be a wonderful joy to know that we did what we could for the Saviour in matters such as these. Remember that from now until June 30th you can earn a free set of *Spurgeon's Sermons*... *Memorial Library* or \$50 worth of selected books by sending in 30 subscriptions to THE SWORD OF THE LORD at regular rates. Here is an opportunity to do good for others and to help yourself as well. Please do whatever you are able and do it for Jesus' sake.

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By Evangelist Robert L. Sumner, Associate Editor

Here is a tremendous opportunity for you preachers to get library books which you have long wanted to obtain but could not afford. Here is a chance for churches to get some outstanding Christian books for their libraries, making the best in Christian reading available to their members. We have selected some of the finest books in print by other publishers and added a list of our own publications—a total of 70-odd books worth well over \$150—from which to choose.

In this list you will find indispensable working tools, old-time classics, the most popular in present day Christian literature, missionary books, revival books, expository books, devotional books, prophetic books, and just about every type of good Christian literature imaginable. All the books have the hard library binding except the few which are plainly stated as paper binding—and all of them are of the spiritual caliber which builds strong Christian character.

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"He That Winneth Souls . . ."

(Continued from page 1)

or a day or a year, and then vanish away.

The Wisdom of the Soul Winner in the Light of the Worth of a Soul

"He that winneth souls is wise," says the Word of God, and we may put it down, then, on the authority of Holy Writ, that the best wisdom this world ever sees is not shown by the banker, not by the statesman, not by the educator, not by the millionaire businessman, but by the humble soul winner. All other labor is insignificant beside the supreme labor of winning souls. All other efforts are as good as wasted when the results they bring are considered beside the eternal and glorious results of soul winning.

The Saviour Himself indicated that one soul is worth more than all the world when He said, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

There are certain considerations that help us to see the value of a soul, and I want to suggest them to your mind for your prayerful meditation. Our fathers were accustomed to pray, "Lord, roll on us the weight of immortal souls."

Again and again I have heard that heart-felt petition, as men besought God to give them a Heaven-born concern for the salvation of sinners. That prayer I heard often in my childhood, and I make it my own again today.

Soul winning is such a delicate art, it requires such a heavenly wisdom, it weighs so little in the minds of worldly men, that we are not likely to win souls, unless we consider carefully some appalling and glorious facts that bear on the subject. Suppose we think about the fact of Hell, the ruin and misery of this world, the death of Christ, and the glories of Heaven, as they bear on soul winning.

The Fact of Hell

I suppose the most horrible, concrete fact in all the world is the fact of Hell. The doctrine of Hell has a most prominent place in the Bible. Even Jesus Himself, who spake as never man spake, the tender and lowly One, the forgiving, the healing, the comforting Jesus, again and again referred to the place called Hell. The most startling things ever said in the Bible about it came from the lips of Jesus Himself. It was Jesus who said that the worm does not die and the fire is not quenched in Hell. It was Jesus who said that men should be cast both soul and body into Hell. It was Jesus who opened for us the lid of Hell, and let us hear the cries of the doomed rich man who lifted up his eyes in torment, and begged for one drop of water to cool his tongue, as he was tormented in flames! If any man has a heart, has a soul, he ought to be profoundly moved at the thought of one single human being going to that place, Hell!

Let us be honest about it, the Bible does teach that Hell is a place. The Bible teaches that men are conscious there, that men remember there, that they cry out, that they beg for water, that they long to warn their loved ones, "lest they come to this place of torment." The Bible does teach that the smoke of their torment in Hell ascends up forever and ever, and that they have no rest day or night. The Bible does teach that all the impenitent who die without Christ wake up in the terrible world of eternal punishment. The Scripture makes clear that at the resurrection of the unjust, as pictured in The Revelation, chapter 20, the unsaved dead will come out of Hell only long enough to get physical bodies and be sentenced then forever to the unending doom of the lake of fire.

Honest people will not quibble about the fact of a literal Hell, if they believe the Bible. If Hell is not a fact, then the inspiration of the Bible is not a fact. If Hell is not a fact, then the deity of Christ is not a fact, for He believed in Hell and preached about Hell.

The Red Cross takes up col-

lections for storm sufferers and victims of floods and drouth, Congress passes laws and appropriates money for the relief of the distressed. A recent report of some government officials indicated a good deal of anxiety because some families were so poor that they could only attend the movies once a week and other nights must remain at home. Our Community Chest activities appeal to the tenderhearted on the basis that some children do not have as much milk to drink as others, and some do not have lunch money, and some boys do not have clubs and "older brothers" and outings, as do the children of the better privileged. In fact, the term "underprivileged" is used again and again these days, as if to be "underprivileged" was the greatest of disasters.

We may well help the poor, but let me remind you that no want or poverty, no distress of mind or body is worthy to be compared for a moment with the torture of the damned who die unsaved and go to Hell. The most awful fact in the world is the fact of Hell, and that some of the men and women and children whom we know, who live in the same houses, or go to the same schools, or who work in the same business, or who are our daily companions, will die and spend an eternity of anguish, away from God, eternally unforgiven, eternally sinning, and eternally doomed. That is one of the facts that will enable you to see what God meant when he said, "He that winneth souls is wise."

If one who reads this has yet any tenderness of heart, love for his neighbor, or any of the milk of human kindness, then he will begin to see, I hope, some of the spiritual wisdom in winning souls.

I do not wonder that modernists, who deny the fact of Hell, or who scoff at the idea of literal fire, do not spend time winning souls. Not believing the Bible which is the wisdom of God, it is not strange that they miss the wisdom of soul winning. Let him who would be wise consider the eternal doom of the lost.

The Disappointments and Unhappiness of This World

This present world is a failure. That fact is not hard to prove. That homes have failed, is evidenced by the ever-mounting divorce rate—nearly 200,000 divorces in America in one year is proof that our homes have failed. About one in every five marriages ends in divorce, and many couples live in stark tragedy and bitterness of soul.

The schools have failed. Our jails are full of boys and girls, hoboes line the highways and ride the freight trains, proving that home and school have failed.

The governments of the world have failed. They cannot put down crime. They cannot control graft. They have not paid for the first World War, but now are in a worse one. More than three-quarters of the population of the globe are killing and being killed. Unbalanced budgets, mounting taxes, world-wide depression show the failure of the governments of the world. And disease, suicide, crime, heartless, conscienceless wickedness everywhere prove the failure of this present civilization. This world is a failure. It is a sad, bitter, wicked world, and it offers no peace to the human heart.

Everywhere I go, I am impressed more and more with the sad, stark tragedy that stares out of the faces of people. As I preach, and the faces of people relax into the grim, sad, lonely lines of despair, I realize that this world has wrought tragedy in the heart of every person who ever put his hope in it. Youth starts out so gay, so optimistic, with so many delightful prospects, with visions, with dreams, with air castles, with laughter and high ambitions; but before youth merges into mature manhood or womanhood, life has become a grim business of making ends meet, or wringing some drops of joy out of the fleeting pleasures of a day. And old age comes on to bring, in most cases, a sadder disillusionment, which results either in the bitter, querulous resent-

ment of the aged, or the calmer resignation of defeat. This is a sad, bitter, wicked, disappointing world. It does not give men and women, boys and girls what they cry out for, what they hunger for, what they need!

Here, then, is a weighty argument for winning souls. The gospel of Jesus Christ is the only sure road to peace!

One Sunday night a young man stood in my service during the invitation time and said to a friend, "I have given up hope of ever being happy." This friend said to him, "There is no real happiness but in Christ Jesus!" Peace, soul peace, real rest for the weary and heavy laden, can be found only in Jesus Christ! You may give your wealth to the poor, you may die a martyr in a good cause, you may relieve human distress and earn the gratitude of millions, but no philanthropist ever did so much for any man, as he who told him the gospel and taught him to trust in Jesus, and obtain peace of heart and forgiveness of sins! The pleasure, the wealth and all the good things that this world can give fail men. How important, then, to offer the peace that comes with salvation! If you will be wise, then tell people everywhere you go the words of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). Here is reason enough for winning souls and proof that he that winneth souls is wise.

The Sufferings of Christ

What weighty reasons there are for winning souls! What crushing arguments prove the wisdom of the soul-winner's course! I press on your mind another and perhaps the most compelling of all reasons for winning souls: The sufferings of Christ prove the eternal worth of a soul.

The modernist doubts the fact of a literal Hell and the eternal torment of the unsaved. Very naturally so, for the modernist doubts that the blood of Jesus Christ was shed as the only possible atonement for man's sin. But he who believes the Bible must see in the sufferings of Christ how greatly He valued a soul, and therefore how wise with the wisdom of God is the winner of souls.

The torture of Jesus by the Roman soldiers, by the mob and by wicked Jewish leaders, preceding and during the crucifixion, was hellish with all the venom of Satan. Unless there were some immeasurable profit to be gained, some infinite good to be bought by the sufferings of Christ, then His life and death were the folly of Jesus and the wickedness of God! If Christ does not keep souls out of torment and purchase for them eternal happiness, then He died like a fool. If God, the Father, did not by the offering of His Son, redeem men from the torments of Hell to everlasting life, then to put the lovely and innocent Jesus on the cross, as He did, was the most awful wickedness! Oh, my brother, the death of Christ proves the worth of a soul!

Christian, if you can go through the Garden of Gethsemane with Jesus to win a soul, then you are learning a little of the wisdom of God. If you, like Paul, can bear in your body the marks of the Lord Jesus to win a soul, then you are learning the lesson of eternal wisdom which will bring eternal fruit of joy. John 3:16 proves the worth of a soul. Jesus' thirty-odd years away from the angels, homesick for Heaven, the poorest of the poor, despised and rejected, a man of sorrows and acquainted with grief, setting His face like a flint toward the cross—that is concrete evidence of how important saving a soul is and how wise is the soul winner. The sufferings of Christ for sinners form one of the best arguments for soul winning. If you would be wise like Jesus, then win souls, for that was the supreme passion of His heart.

This is what He meant when He said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

How a Funeral Might Have Been Saved

"If folks could have their funerals when they are alive and well, struggling along, what a help it would be!" sighed Aunt Jerusha, folding her Paisley shawl with great care.

"Now, there is poor Mrs. Brown," she added, as she pinned her green veil to her Sunday bonnet. "How encouraged she would have been if she could have heard what the minister said today! I wouldn't wonder if she'd have got well."

"And Deacon Brown a-wiping his eyes, and all of them taking on so! Poor soul, she never dreamed they thought so much of her!"

"Mrs. Brown was discouraged. You see, Deacon Brown, he'd got a way of blaming everything on to her. I don't suppose the deacon meant it—'twas just his way—but it's awful wearing. When the things wore out, or broke, he acted just as if Mrs. Brown did it herself on purpose. And they all caught it, like measles or the whooping-cough."

"And the minister a-telling how the deacon brought his young wife here when it was nothing but a wilderness; and how patiently she bore hardships, and what a good wife she'd been! Now the minister wouldn't have known anything about that if the deacon hadn't told him. Dear, dear! If he'd only told Mrs. Brown herself what he thought, I believe he might

have saved the funeral.

"And when the minister said how the children would miss their mother, as though they couldn't stand it, poor things! Well, I guess it is true enough; Mrs. Brown was always doing for some of them. When they were singing about 'sweet rest in Heaven,' I couldn't help thinking that there was something Mrs. Brown would have to get used to, for she never had none of it here."

"She'd have been awful pleased with the flowers. They were pretty, and no mistake. You see the deacon wa'n't never willing for her to have a flower bed. He said 'twas far prettier sight to see good cabbage a-growin'; but Mrs. Brown always kind of hankered after sweet-smelling things, like sweet-peas and such."

"What did you say, Levi? Most time for supper? Well, so it is! I must have got to meditating. I've been thinking, Levi, you needn't tell the minister about me. If the pancakes and the pies are good, you just say so as we go along. It ain't best to keep everything laid up for funerals."

—"Chimes"

The Glories of Heaven

At the beginning of this chapter, I indicated that true wisdom takes the long look. Proverbs commands the improvident, "Go to the ant, thou sluggard, and consider her way," because the ant provides for tomorrow. So with the soul winner. He must somewhat forget today in order to provide joy for many a tomorrow. Soul winning does not pay much in United States' dollars.

The soul winner has many blessed rewards in this world. He has the great joy of the Holy Spirit's conscious presence, for no one ever won souls without the Spirit's help, without an inducement from Heaven. He has the joy of answered prayer. For who ever won souls without beseeching God for wisdom and power? It is sweet to know that God has heard and to have the burden lifted after long pleading. The soul winner enjoys the gratitude of those he saves. I remember, with glad heart, the tearful, affectionate thanks that I have received from many of those I have won to Christ. I treasure a great number of letters and cards which are written out of a heart full of gratitude and love by those I was privileged to snatch as brands from the burning with the gospel of Christ. The soul winner has much joy in this world, I say, and "he that winneth souls is

wise," very largely because he believes the Word of God and knows that there will be rewards commensurate with the importance of the task—rewards in the world to come.

This is the meaning of the Scriptures in Daniel 12:3, where it says, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The rewards of the soul winner are eternal rewards.

The man who works day and night until his youth is gone in acquiring a fortune, may wake up some day to find the fortune gone over night. Even if he can hold it in the clutch of his withered hand, finally the monster,

(Continued on page 9)

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THE SWORD OF THE LORD, Wheaton, Illinois



"He That Winneth Souls . . ."

(Continued from page 8)

Death, will drag him, unwilling, away, and his riches will slip between his palsied fingers. Men do not carry their wealth into the grave.

The fame of this world is hard won, and what a man has toiled for during a lifetime, he may lose in a week or a year. President Wilson earned the plaudits and the praise of the civilized world, and sat on the highest pinnacle of fame when he went to Paris to dictate the terms of world-wide peace. Christian gentleman, idealist, statesman and orator, he held for a moment the limelight of the world. But a few months later he died a brokenhearted, disillusioned man, defeated by his opponents, forsaken by former friends, broken in health and neglected. It is well that he could say, "I am willing to wait for the verdict of mankind," for certainly the sweetness of fame had turned to wormwood and gall.

The Fame of Earth

How easy it is to illustrate the vanity of fame! President Hoover was swept into office by the most overwhelming vote this nation had ever seen. But after only four years in office, he was denied a second term and was crowded out by the even more crushing victory of Franklin D. Roosevelt. The rewards that men slave for, scheme for, yea, that men sometimes sell their souls for, are rewards that flee away and are found no more, like the dew that melts in the heat of the rising sun.

But not so are the rewards of a soul winner, for they are eternal. The soul winner shall shine as the brightness of the firmament, and as the stars for ever and ever, says the Word of God.

Jesus Himself took the long look. Nothing could possibly have happened in the years of Christ's ministry that could pay Him for the loss of coming to earth and the torture of the cross. But in Isaiah 53:11 we are told that "He shall see of the travail of his soul, and shall be satisfied." Well did Jesus know, with heavenly wisdom, that all the travail of His soul, the pouring out of His soul

unto death, would be paid for later, "when the saints go marching in." Jesus knew that though he had made Himself poor for our sakes, that one day the riches of the universe would be His to enjoy again as the Creator of them all. He was despised and rejected, but well He knew that one day He would be crowned King of kings and Lord of lords, and rule the nations with a rod of iron. He knew that all the Father gave Him would one day be His, and He was content.

Jesus, then, is the great pattern for soul winners. Concerning this, Hebrews 12:1, 2 tells us:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Why did Jesus endure the cross? The inspired writer of Hebrews tells us that for the joy that was set before Him, He endured the cross and despised the shame. Jesus looked forward to the joy in Heaven, and on that account He despised the shame of the cross and endured it gladly. The soul winner must have the same wisdom.

I well know that the course of a soul winner, which I have chosen and whose rewards I seek, will not bring me the wealth of this world. I once thought that if I won many souls I would gain the fame and honor of Christian people everywhere. Alas, I find that is not true. The churches honor the scholar more than the soul winner. In denominational councils the man who can raise money for schools and hospitals is many times more valued than the man who can win the drunkard and the harlot and keep them out of Hell. The pay of this world for soul winning is not large. But I thank God that I can take the

"long look" like Moses, when he led the children of Israel out of Egypt and was content not to be Pharaoh's daughter's son, or like Paul, who gave up his place as a blameless Pharisee, a leader of the Sanhedrin at Jerusalem, and became the despised, but soul-winning apostle to the Gentiles. Moses had insupportable burdens. Paul so suffered that he said, "If in this life only we have hope in Christ, we are of all men most miserable." Both endured as seeing Him who is invisible. They knew there is a life beyond the grave, when the soul winner will have his pay day. "He that winneth souls is wise," and there will be eternal glories and eternal rewards for the one who has the wisdom to turn many to righteousness.

My Christian friends, if soul winning seems not worth while, if the cost seems too great, then I urge you to take private lessons from the true teacher, the Holy Spirit, for I Corinthians 2:14 tells us, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The Holy Spirit can show you the things of God, can show you the worth of a soul and help you to be a soul winner. For this reason no one ever wins souls except by the power of the Holy Spirit. Do not be deceived by the foolish wisdom of this world.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God . . . It pleased God by the foolishness of preaching to save them that believe."—I Cor. 1:18, 21.

Let those who would be wise win souls, and when the soul winner hears the word of the Saviour, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," then the soul winner will have just begun to enjoy the eternal rewards and the glorious return of his investments. "He that winneth souls is wise!"

(From the book, SOUL-WINNER'S FIRE, clothbound, \$1.50, paper bound, \$3.35, The Sword of the Lord Publishers, Wheaton, Illinois.)

Black Rock

(Continued from page 2)

voice that proclaimed his birth. His name was George Crawford, I afterward learned, but everyone called him Geordie. He was a character in his way, fond of his glass; but though he was never known to refuse a drink, he was never known to be drunk. He took his drink, for the most part, with bread and cheese in his own shack, or with a friend or two in a sober, respectable way, but never could be induced to join the wild carousals in Slavin's saloon. He made the highest wages, but was far too true a Scot to spend his money recklessly. Every one waited eagerly to hear Geordie's mind. He spoke solemnly, as befitted a Scotsman expressing a deliberate opinion, and carefully, as if choosing his best English, for when Geordie became excited no one in Black Rock could understand him.

"Maister Chairman," said Geordie, "I'm aye for temperance in a' things." There was a shout of laughter, at which Geordie gazed around in pained surprise. "I'll no' deny," he went on in an explanatory tone, "that I tak ma mornin', an' maybe a nip at noon, an' a wee drap aifter wark in the evenin', an' whiles a sip o' toddy wi' a freen thae cauld nichts. But I'm no' a guzzler, an' I dinna gang in wi' thae loons flingin' about guid money."

"An' that's thrue for you, me bye," interrupted a rich Irish brogue, to the delight of the crowd and the amazement of Geordie, who went calmly on:

"An' I canna bide yon saloon whaur they sell sic awfu'-like stuff—it's mair like lye nor good whusky—and whaur ye're never sure o' yer richt change. It's an awfu'-like place. Mon!"—and Geordie began to warm up—"ye can juist smell the sulphur when ye gang in. But I dinna care about thae temperance socceities, wi' their pledges an' havers; an' I canna see what haim can come till a mon by takin' a bottle o' guid Glenlivet hame wi' him. I canna bide thae teetotal buddies."

Geordie's speech was followed by loud applause, partly appreciative of Geordie himself, but largely sympathetic with his position.

Two or three men followed in the same strain, advocating a league for mutual improvement and social purposes, but without the teetotal pledge; they were against the saloon, but didn't see why they should not take a drink now and then.

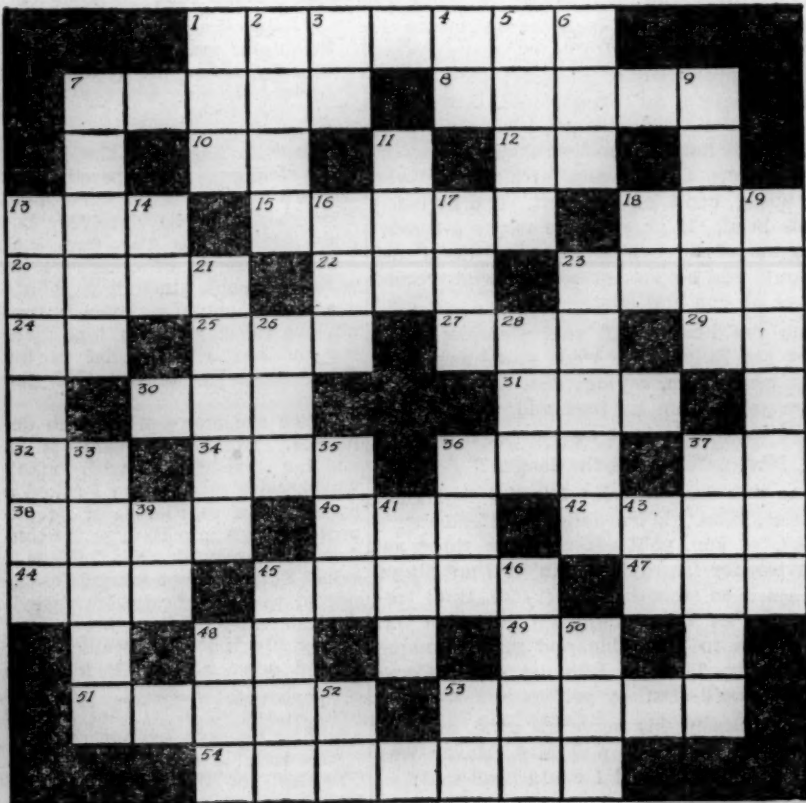
Finally the manager rose to support his "friend Mistah—ah—Cwafoad," ridiculing the idea of total abstinence pledge as fanatical and indeed "absuad." He was opposed to the saloon, and would like to see a club formed, with a comfortable club-room, books, magazines, pictures, games—anything. "dontecknow, to make the time pass pleasantly;" but it was "absuad to ask men to abstain ffrom a pwopah use of—aw—nouwishing dwinks"—because some men made beasts of themselves. He concluded by offering fifty dollars toward the support of such a club.

The current of feeling was setting strongly against the total abstinence idea, and Craig's face was hard and his eyes gleamed like coals. Then he did a bit of generalship. He proposed that since they had the two plans clearly before them they should take a few minutes' intermission in which to make up their minds, and he was sure they would be glad to have Mrs. Mavor sing. In the interval the men talked in groups, eagerly, even fiercely, hampered seriously in the forceful expression of their opinion by the presence of Mrs. Mavor, who glided from group to group, dropping a word here and a smile there. She reminded me of a general riding along the ranks, bracing his men for the coming battle. She paused beside Geordie, spoke earnestly for a few moments, while Geordie gazed solemnly at her, and then she came back to Billy in the corner near me. What she was saying I could not hear, but poor Billy was protesting,

(Continued on page 10)

Sometimes a Hit! Sometimes a Miss!

By Aunt Jessie



Name _____ (PRINT)

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City _____ Zone _____ State _____ (PRINT)

by midnight, SATURDAY, MAY 19, 1956. The answer to puzzle No. 23 will appear in the May 25 issue of THE SWORD OF THE LORD.

CORRECTION: In Puzzle No. 20 the reference given for clew 44 down was Gen. 2:14. It should have been Gen. 14:2. Our apologies!

Whether you think you have a "hit" or a "miss" why don't you send your puzzle along this week . . . chances are it'll be a "hit." One reader this week told us, ". . . this one had me guessing, but I'm sending it anyway." And she had it right! Why don't you do the same?

Hundreds of answers to the puzzles are coming in every week, and if you haven't tried it, you're really missing a lot of fun. Get your Bible and your dictionary out right now and try for a perfect score on this puzzle No. 23. It's really not too hard this week, so here's your chance.

For you this week, we have a copy of the booklet, *The Last Judgment of the Unsaved Dead* by Evangelist John R. Rice. It deals with the twentieth chapter of Revelation and shows the time when God's record books are opened and every sinner shall bow the knee to Christ. You'll surely want this one for your collection.

Here's how to get it:

1. Fill in the empty blanks according to the clews. Answers must be correct and complete.

2. Print (not write) your own name and address in the blank below the puzzle and mail to: Aunt Jessie, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of THE SWORD OF THE LORD, you may print your answers on another piece of paper or postcard.

3. To receive the booklet, *The Last Judgment of the Unsaved Dead*, your entry must be postmarked

CLEWS ACROSS

- 1 Book of the Bible which contains the account of the flood
- 7 Hard, heavy, durable wood
- 8 Sea
- 10 Perform
- 12 Animal used for treading out corn
- 13 Serpent
- 15 Cyrenian who was compelled to bear the Cross of Jesus
- 18 Relation
- 20 Resound
- 22 Hedge
- 23 Halting
- 24 Week day (Abbr.)
- 25 Genus of ruminant quadrupeds (Webster Unabridged)
- 27 Field
- 29 Inner Guard (Abbr.)
- 30 Condensed moisture
- 31 Manasseh's son and successor to the throne. (Ez. 2:57)
- 32 In the year of our Lord
- 34 Galilee, Salt, or Tiberias
- 36 Sphere
- 37 Article
- 38 River of Africa, formed by the confluence of the White and the Blue
- 40 Son of Zephaniah, the priest. (Zech. 6:14)
- 42 Another name for Mt. Horeb, in the Sinai Peninsular (Gr. form)
- 44 Sweet potato
- 45 Stream of water
- 47 A tree, from the wood of which idols were made
- 48 Pronoun
- 49 Preposition
- 51 The river which flows through Damascus and renders it very fertile
- 53 Expiate
- 54 The first Christian martyr

CLEWS DOWN

- 1 The Father
- 2 Son of Seth
- 3 State (Abbr.)
- 4 Adverb
- 5 Image or illustration
- 6 Combining form meaning "six"
- 7 He walked with God, and was translated
- 9 Ruth's mother-in-law
- 11 American Missionary Association

tion (Abbr.)

- 13 The city where Christ raised Lazarus from the dead. (John 11:44)
- 14 Exclamation
- 16 Jesus, our Savior (Symbol)
- 17 Bird, often spoken of in connection with desolation. (Isa. 34:13)
- 18 Continent (Abbr.)
- 19 A stringed instrument spoken of in Psalms. (Ps. 61) (title)
- 21 Excessively fat
- 23 Symbol of God's pastoral care for man
- 26 Be indebted to
- 28 Attention
- 33 Her temple at Ephesus was one of the seven wonders of the ancient world
- 35 Son of Abdiel (King Jeroboam's time). (1 Chr. 5:15)
- 36 Unit
- 37 Handles (— — — A —) (Latin)
- 39 Long meter (Abbr.)
- 41 Mother of mankind
- 43 State (Abbr.)
- 45 Torn
- 46 Reckon
- 48 Existed
- 50 2240 lbs.
- 52 Of age (Abbr.)
- 53 Exclamation

Answers to Puzzle Number 21:

JOSEPH MARTHA
UR LEAST OREN
D LORE BAND
IRA RESTS PAR
TEND SHEAF E
HANAN AIRE TW
PARED LAVER
US EVIL HERON
T DEVIL ROVE
TEN RAVEN SEP
ELAH EVEN H
RAVE GREBE TE
SMYRNA LOWING

Black Rock

(Continued from page 9)

spreading his hands out aimlessly before him, but gazing at her the while in dumb admiration. Then she came to me.

"Poor Billy, he was good to my husband," she said softly, "and he has a good heart."

"He's not much to look at," I could not help saying.

"The oyster hides its pearl," she answered, little reproachfully.

"The shell is apparent enough," I replied, for the mischief was in me.

"Ah, yes," she replied softly, "but it is the pearl we love."

I moved over beside Billy, whose eyes were following Mrs. Mavor as she went to speak to Mr. Craig.

"Well," I said, "you all seem to have a high opinion of her."

"A 'igh hopinion?" he replied in deep scorn. "A 'igh hopinion, you calls it?"

"What would you call it?" I asked, wishing to draw him out.

"Oi don't call it nothink," he replied, spreading out his rough hands.

"She seems very nice," I said, indifferently.

He drew his eyes away from Mrs. Mavor and gave attention to me for the first time.

"Nice!" he repeated with fine contempt; and then he added impressively: "Them as don't know shouldn't say nothink."

"You are right," I answered earnestly, "and I am quite of your opinion."

He gave me a quick glance out of his little deep-set, dark-blue eyes, and opened his heart to me. He told me, in his quaint speech, how again and again she had taken him in and nursed him and encouraged him, and sent him out with a new heart for his battle, until, for very shame's sake at his own miserable weakness, he had kept out of her way for many months, going steadily down.

"Now, Oi hain't got no grip; but when she says to me to-night, says she, 'Oh, Billy—she calls me Billy to myself' (this with a touch of pride)—'oh, Billy,' says she, 'we must 'ave a total abstinence league to-night, an' Oi want you to 'elp!' an' she keeps a-lookin' at me with those heyes o' her'n till, if you believe me, sir," lowering his voice to an emphatic whisper, "though Oi knowed Oi couldn't 'elp none, afore Oi knowed Oi promised 'er Oi would. It's 'er heyes. When them heyes says 'do,' hup you steps an' 'does.'"

I remembered my first look into her eyes, and I could quite understand Billy's submission. Just as she began to sing I went over to Georgie and took my seat beside him. She began with an English slumber song, "Sleep, Baby, Sleep"—one of Barry Cornwall's, I think—and then sang a love song with the refrain, "Love once again;" but no thrills came to me, and I began to wonder if her spell over me was broken. Georgie, who had been listening somewhat indifferently, encouraged me, however, by saying: "She's just pittin' aff time, with thae feckless sangs; mon, there's nae grup till them." But when, after a few minutes' pause, she began "My Ain Fireside," Georgie gave a sigh of satisfaction. "Aye, that's somethin' like," and when she finished the first verse he gave me a dig in the ribs with his elbow that took my breath away, saying in a whisper: "Mon, hear till yon, wull ye?" And again I found the spell upon me. It was not the voice, after all, but the great soul behind that thrilled and compelled. She was seeing, feeling, living what she sang, and her voice showed us her heart. The cozy fireside, with its bonnie, blithe blink, where no care could abide, but only peace and love, was vividly present to her, and as she sang we saw it too. When she came to the last verse—

"When I draw in my stool
On my cozy hearthstane,
My heart louns sae licht
I scarce ken't for my ain,"

there was a feeling of tears in the flowing song, and we knew the words had brought her a picture of the fireside that would always seem empty. I felt the tears in my eyes, and, wondering at myself, I cast a stealthy glance at the men about me; and I saw that they, too, were looking through their hearts' windows upon firesides and ingle-nooks that gleamed from afar.

And then she sang "The Auld Hoose," and Georgie, giving me another poke, said, "That's ma ain sang," and when I asked him what he meant he whispered fiercely, "Wheesht, mon!" and I did, for his face looked dangerous.

In a pause between the verses I heard Georgie saying to himself: "Aye, I maun gie it up, I doot."

"What?" I ventured.

"Naething ava." And then he added impatiently, "Mon, but ye're an inquisitive buddie," after which I subsided into silence.

Immediately upon the meeting being called to order Mr. Craig made his speech, and it was a fine bit of work. Beginning with a clear statement of the object in view, he set in contrast the two kinds of leagues proposed. One, a league of men who would take whisky in moderation; the other, a league of men who were pledged to drink none themselves and to prevent in every honorable way others from drinking. There was no long argument, but he spoke at white heat; and as he appealed to the men to think, each not of himself alone, but of the others as well, the yearning, born of his long months of desire and of toil, vibrated in his voice and reached to the heart. Many men looked uncomfortable and uncertain, and even the manager looked none too cheerful.

At this critical moment the crowd got a shock. Billy Breen shuffled out to the front, and in a voice shaking with nervousness and emotion began to speak, his large, coarse hands wandering tremulously about.

"Oi hain't no bloomin' temp'rance horator, an' mayhap Oi hain't no right to speak 'ere, but Oi got somethin' to saigh [say] an' Oi'm a-goin' to saigh it.

"Parson, 'e says is it wiskey or no wiskey in this 'ere club? If ye hask me, wich [which] ye don't, then no wiskey, says Oi; an' if ye hask why?—look at me! Once Oi could mine more coal than hany man in the camp; now Oi hain't fit to be a sorter, Once Oi 'ad some pride an' ambition; now Oi 'angs round a-waitin' for some one to saigh, 'Ere, Billy, 'ave summat.' Once Oi made good paigh [pay], an' sent it 'ome reg'lar to my pore old mother (she's in the wukus now, she is); Oi hain't sent 'er hany for a year an' a 'alf. Once Billy was a good fellow an' 'ad plenty o' friends; now Slavin hisself kicks un hout, 'e does. Why? why?" His voice rose to a shriek. "Because when Billy 'ad money in 'is pocket, hevery man in this

Soul Insanity

(Continued from page 1)

yelled, "Aw you, shut up!" Reader, can you explain this apart from the fact of soul insanity?

The Insane Have No True Sense of Relative Values

The insane prize trifles and ignore treasures. They will hoard trinkets worth a few cents as if they were the British crown jewels in the Tower of London worth many millions of dollars. Their disordered mind stamps a false value on the things they like or dislike. Their sense of true appraisal is gone.

I once preached in an Ontario asylum. The superintendent handed me over to the guidance of a rather well-dressed man, I did not know whether he was an official or a privileged inmate. He conducted me to the chapel and told me the order of service. He advised me to make no reference to the nature of the institution, but simply conduct a regular religious service. I did so as casually and helpfully as I could. As this gentleman led me to the front door where the superintendent had his office, he slipped into my hand an envelope. He remarked that my sermon was the best and most suitable message he had heard any visiting minister give to the inmates. He said he had plenty of this world's goods and felt he had a right to do what he wanted with his own.

I did not tell the superintendent about the gift. I knew I could use it. And if the man was merely an inmate like the rest, he was a man of good judgment nevertheless, as his appraisal of the sermon indicated! I had a long walk from the front door to the large gate leading to the street. As soon as this Scottish preacher got through the gate and out in the street he feverishly opened the envelope. It contained \$10,000! There were ten one-thousand dollar bills carefully placed in that envelope. Alas, friends, and it still pains me at this distance to recall it, they were not in genuine currency. Each bill had been drawn on plain paper, with indelible pencil, with infinite care. In the impaired mind of my friend it was

real money, but unfortunately, in the world of reality outside they were only scraps of paper.

O man, O woman unsaved, how much wiser are you than that man when you spend all your time, and strength, and best thought, gathering together the things of this world, not knowing that material possessions will not pass for currency in Heaven? Rich in your own estimate, you are a pauper in Heaven's sight. The spiritual things you despise are the things which alone have eternal value. Are you going to pass these by for the sake of some temporary gain, and thus barter treasures for trifles? Is not such a transaction clearly irrational?

The Insane Are Also Subject to Some Overmastering Delusion

Some overpowering idea contrary to fact grips the insane, obsessing them and governing their conduct. There is no truth whatever in what they imagine. Sane people smile at their delusions, but it is all tragically real to the insane man. The delusion controls his life.

Similarly the unsaved man lives and dies in the grip of some deadly delusion. Sometimes it is a false religion that deludes. Take the great unChristian and unscientific lie called Christian Science. I have before me Edwin Franden Dakin's masterly work on the life of Mrs. Eddy. It is written as unbiased and documented history. The Christian Science church has moved Heaven and earth to suppress it, but has never been able to refute one single statement in it. How any person can read this book and still be a Christian Scientist proves the terrible power of Satan in deluding men who turn from the truth of God.

Can you believe that this neurotic woman actually claimed that her discovery of Christian Science was the second coming of Jesus Christ? Here are her words:

"The second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God in Christian

bloomin' camp as meets un at hevery corner says, 'Ello Billy, wat'll ye 'ave?' An' there's wiskey at Slavin's, and there's wiskey in the shacks, an' hevery 'oliday an' hevery Sunday there's wiskey, an' w'en ye feel bad it's wiskey, an' w'en ye feel good it's wiskey, an' heverywhere an' halways it's wiskey, wiskey, wiskey! An' now ye're goin' to stop it, an' 'ow? T' manager, e' says picters an' magazines. 'E takes 'is wine an' 'is beer like a gen'lman, 'e does, an' 'e don't 'ave no use for Billy Breen. Billy, 'e's a beast, an' t' manager, 'e kicks un hout. But supposin' Billy wants to stop bein' a beast an' starts a-tryin' to be a man agin, an' w'en 'e gits good an' dry, along comes some un an' says, 'Ello, Billy, 'ave a smile,' it hain't picters nor magazines 'ud stop un then. Picters an' magazines! Gawd 'elp the man as hain't nothin' but picters an' magazines to 'elp un w'en 'e's got a devil hinside an' a devil houtside a-shovin' an' a-drawin' of un down to 'ell. An' that's w'ere Oi'm a-goin' straight, an' yer bloomin' league, wiskey or no wiskey, can't 'elp me. But," and he lifted his trembling hands above his head, "if ye stop the wiskey a-flowin' round this camp, ye'll stop some of these lads that's a-follerin' me 'ard. Yes, you! an' you! an' you!" and his voice rose to a wild scream as he shook a trembling finger at one and another.

"Mon, it's fair greswome tae hear him," said Georgie; "he's no' canny;" and reaching out for Billy as he went stumbling past, he pulled him down to a seat beside him, saying: "Sit doon, lad, sit doon. We'll mak a mon o' ye yet." Then he rose and, using many r's said: "Maister Chairman, I doot we'll juist hae to gie it up."

"Give it up?" called out Nixon. "Give up the league?"

"Na! na! lad, but juist the wee drap whusky. It's nae that guid, onyway, an' it's a terrible price. Mon, gin ye gang tae Henderson's in Buchanan Street, in Gleska, ye ken, ye'll get mair for three an' saxpence than ye wull at Slavin's for five dollars. An' it'll no' pit ye mad like yon stuff, but it gangs doon smooth an' saft-like. But" (regretfully) "ye no' can get it here, an' I'm thinkin' I'll juist sign yon teetotal thing." And up he strode to the table and put his name down in the book Craig had ready. Then to Billy he said: "Come awa, lad! pit yer name doon, an' we'll stan' by ye."

Poor Billy looked around helplessly, his nerve all gone, and sat still. There was a swift rustle of garments, and Mrs. Mavor was beside him, and in a voice that only Billy and I could hear said:

"You'll sign with me, Billy?"

Billy gazed at her with a hopeless look in his eyes and shook his little head. She leaned slightly toward him, smiling brightly, and touching his arm gently said:

"Come, Billy, there's no fear," and in a lower voice, "God will help you."

As Billy went up, following Mrs. Mavor close, a hush fell on the men until he had put his name to the pledge; then they came up, man by man, and signed. But Craig sat with his head down till I touched his shoulder. He took my hand and held it fast, saying over and over, under his breath, "Thank God! thank God!"

And so the league was made.

(Continued next week)

Book Reviews

(Continued from page 6)

Graham, Zondervan Publishing House, Grand Rapids, Michigan. 113 pages, \$2.

Near the end of the sixth century, Pope Gregory the Great divided all sins under seven heads, claiming that sin committed could be classified by seven words. Gregory's successors adopted his classification and the sins came to be known as the seven deadly sins. Billy Graham has delivered these messages in "The Hour of Decision." Of course, he has no single text but he uses many passages of Scripture in discussing pride, anger, envy, impurity, gluttony, slothfulness, and avarice. These sermons are the famed preacher at his best; you will enjoy them.

DR. JOHN L. HILL

THE MAN WHO FORGOT by Clarence E. Macartney, Abingdon Press, Nashville, Tennessee. 140 pages, \$2.

Dr. Clarence Macartney is a master in Bible biographies. In this choice little volume he has gathered together studies on Bible characters great and small, good and bad familiar and little-known. They include the chief butler who forgot Joseph, the unspeakably cruel Herod the Great, the little known James, the brother of our Lord, and Trophimus whom Paul left ill at Miletum. There is rare and choice insight into personality traits, and helpful understanding of men whose lives are included in God's Book.

DR. V. RAYMOND EDMAN

THE FATHER'S COMPASSION by James W. Schillinger. Dr. Schillinger is Pastor Emeritus of the First Evangelical Lutheran Church, Fairport Harbor, Ohio. Here are fifteen sermon meditations on the parable of the Prodigal Son. It is sweetly written, true to the Scriptures, and we hope will be read by many. It has 122 pages, paper bound, and sells for \$1.00 from the Wartburg Press, 57 East Main Street, Columbus 15, Ohio.

Science (Autobiography, page 96).

Can anyone believe that this deluded, neurotic, and lost soul actually claimed the Holy Spirit whom Jesus promised to send as the Comforter, was Christian Science? In her book, *Science and Health*, she says:

"The Comforter I understand to be Divine Science" (Page 55, Ed. 1902).

She further says.

"John the Baptist declared that Jesus was the Messiah who would baptize with the Holy Ghost—Divine Science (Page 513, Ed. 1888).

One who has read the life of this strange, ill-tempered, and neurotic woman could understand how she could be deceived, but how account for the fact that many thousands of otherwise intelligent people, including college graduates, actually believe such obvious falsehood? My text gives me the answer. Unbelief in the Bible leads to insanity of the soul.

There are many other such delusions. Humanitarianism is a popular one today with many worldly-wise men. When I asked a businessman in Florida if he expected to get into Heaven, he confidently answered, "Yes." When I asked him on what ground he expected to enter, he said with evident sincerity, "I have never once in my life that I remember ever turned down an appeal for help from any good cause." He was held in the delusion that a man could be his own saviour.

"No Hell" is a popular delusion. The Hell of the Bible can't be true, some men think. A God of love would never send men to a place of endless torment.

A subtle delusion is, "I am unsaved, but I will be saved sometime before I die." There are thousands of people hearing the true Gospel in churches, listening to

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Please Mention THE SWORD OF THE LORD when answering advertisements.

Soul Insanity

(Continued from page 10)

preachers like Billy Graham and others on the radio, who one day intend to be saved. They say, "I am going to become a Christian some day." So they live in that delusion—and they die in it!"

Reading this message at this moment are men and women like that. They enjoy reading Gospel sermons. Many of their loved ones are saved. Some are still with them and others have gone on to Heaven. They hope to follow them there. They consent to the truth of the Gospel, they admire Billy Graham, Dr. Bob Jones, Dr. Rice and all faithful preachers. They have decided that they themselves will turn to Christ and be saved. They mean one day to give up the sin that is now keeping them back. They can actually picture themselves going forward in some meeting. They mean to do it. They would be horrified at the thought of spending eternity in

Hell. So they intend one day to turn to Christ—only not this day, not this very moment. So they mistake the intention for the deed itself and live and die in the delusion that tomorrow is as good as today, and that a man can turn to God any time that it suits him. Oh, may God awaken you, my friend, from this deadly delusion before it is too late and before God says of you, "Ephraim is joined to idols, let him alone."

The Insane Crave Something They Cannot Have

The distress of many insane people is very pathetic. Always they want something impossible to obtain. It is so with the man who has no Christ in his life. "There is no peace, saith my God, to the wicked." If you have not Christ in your heart, my friend, you have no peace. God says so. All your restlessness, your dissatisfaction, your discontent with yourself, your mad pursuit of pleasure, your efforts to escape from yourself—all show that you have no peace. As long as you live for this world you will never have peace. It is not obtained in that direction. Your quest of it there is a mark of soul insanity.

The Most Frequent Cause of Insanity Is Heredity

Mentally impaired parents tend to pass on their impairment to their children. The unnatural attitude of the unsaved toward God is inherited from our first parent. Impenitence and distrust of God is part of the carnal nature received from the first Adam. He hid from a loving God and his children have inherited this disposition to avoid God and resist Him. The carnal mind is enmity against God and this mind is ours by heredity.

The Manifestation of Insanity Increases With Age

More adults are insane than children. Mental impairment is increased with the passing of the years. How true of the person who shuts God out of his life! The

Christ rejecting attitude is not confirmed in early years. The heart is tender, the conscience sensitive, the feelings responsive. But as God's Spirit is resisted and Christ refused, the heart becomes hardened until the sinner becomes rooted in his impenitence.

What a trumpet call this ought to be to those who are yet in their youth! Every rejection of Christ makes it easier to reject Him the next time. Every time you say no to God you make it easier to say no the next time and harder to say yes. Every day you live without Christ, makes more confirmed and more manifest your insanity of heart, and lessens your chance of ever being saved.

There Are Different Degrees of Insanity

Some are mildly insane, and others are violent. The mild cases in an institution are sometimes given positions of trust. They are harmless, agreeable people, mild cases of mental disorder. Others again are wildly mad. They have to be kept in a padded cell. They cry, and shout, and froth at mouth. Raving maniacs, they are violently insane.

So there are varying degrees of insanity of soul. Some unsaved people, while they remain alienated from God, are yet mild in their attitude of rejection. They do not curse God, nor hate Christians. They may even attend church, and at times will listen respectfully if spoken to concerning their spiritual state. Other unsaved people are violently insane. The infidel and atheist are examples. They blaspheme God, they oppose the work of Christ, they hate Christians, they scoff at the church, they ridicule the Bible. They become frantic with rage if anyone speaks to them about their soul's salvation. Their whole attitude proves their soul insanity and that the words of Scripture are true, "Madness is in their heart while they live."

Sanity Sometimes Returns at Intervals

The disordered mind sometimes has lucid intervals when things are seen in their proper light and meaning. The cloud temporarily lifts and sanity returns.

The analogy holds true in the spiritual realm. There are moments when the Holy Spirit enlightens the mind of the unsaved and they see the reasonableness of spiritual truth. Hearing or reading a Gospel message the truth seems real because they are under the power of the world to come. They are having a lucid moment when the cloud lifts from their mind and they see truth in its eternal reality. They begin to wonder if the Hell they have derided may not, after all, be as the Bible declares it to be. "The fear of God is the beginning of wisdom" and this wisdom begins to dawn on their darkened mind. In the providence of God it may be so with someone reading this message. If so I urge you to rise up and act on the light God is giving you.

Sometimes the cloud of insanity lifts at the hour of death. I have known cases in my own experience as a pastor where the approach of death witnessed a clearing of the mind. It was true of Andrew Fuller's wife. The great preacher's wife became insane and continued so until two weeks before her death when sanity returned to her. The crisis of death sometimes routs the mental disorder.

This is remarkably true of soul insanity. Many who have gone through life blind to spiritual facts, have come to see their eternal reality at the hour of death. Usually it is too late to alter things, but men and women have realized at death the truth of what they denied in life.

When I asked a godless man in a Western town, who had unexpectedly turned to Christ for salvation, what had led to this sudden decision, he said he had just witnessed his ungodly brother die in such awful torment that he decided to get saved at once.

When Voltaire was dying, his condition became so frightful that his nurse said, "For all the wealth of Europe I would never see another infidel die."

"Until this moment," said Sir Thomas Scott, "I thought there was neither a God nor a Hell. Now I know that there are both, and I am doomed to perdition by the just judgment of the almighty."

Thomas Paine, American author and infidel, said, "I would give worlds, if I had them, if *The Age of Reason* had never been published. Stay with me; it is Hell to be left alone. O God, what have I done to suffer so much; what will become of me hereafter?"

Charles IX of France in his last hour cried, "What evil counsels have I followed! I am lost; I see it well."

Yes, some unbelievers have seen at death what all of them will see five minutes after death, that God, and Christ, and Heaven and Hell, a day of judgment and an endless eternity, are all too true. And would God they could see it now while yet there is time to turn to a merciful God for salvation.

Insanity Necessitates Confinement

For the good of others, insane people are kept under lock and key. To allow them liberty would be harmful to themselves and to others.

And God will not permit the insane of heart the freedom of the City of God. The unbelieving will have no place in the Heaven which they denied and with the Saviour they despised. By their madness of heart they shut themselves out from the glad company of God and His believing people, and shut themselves in with Satan whose delusions they believed. Think of spending the everlasting future in what Finney called "the eternal madhouse of the universe."

But now I have glorious good news for every unsaved person who has read this message thus far. Listen, dear friend, for your soul's sake to this word God has for you.

When a ruler of old named Nebuchadnezzar became obsessed with pride, God permitted his mad unbelief to dethrone his reason, so that he was driven from the presence of the people he once ruled, to live with the beasts of the field. We read in Daniel 4:33, "And he was driven from men, and did eat grass as oxen, and his body was wet with the dew of

heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

But an hour came when this demented king turned his eyes Godward, and immediately his reason was restored. Here are his own words, "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High" (Dan. 4:34). Note that when the king looked heavenward, his sanity returned.

That also was when the prodigal son "came to himself"—when his eyes turned homeward.

That also was when the maniac in Mark 5 was delivered from his torment. "[He] had his dwelling among the tombs; and no man could bind him, no, not with chains." Then Jesus came—just as He stands before you now—and the tormented man fell at Jesus' feet and worshiped Him. What was the result? What it will always be for you and all who will come to Him, "And [they] found the man . . . sitting at the feet of Jesus, clothed, and in his right mind" (Luke 8:35).

This, dear man or woman unsaved, is where all madness of heart ends and soul sanity begins—at Jesus' feet. Humble yourself, therefore, under the mighty hand of God. You are no better than the rest of us who are now saved. We are all Hell-deserving sinners, but thank God we found salvation at Jesus' feet. So can you. The cure for madness of heart lies in this, "A new heart will I give you." That is what we need—a new heart. That is what God gave me one happy day when I turned to Him. He takes away the disordered carnal mind and gives us the mind of Christ. Do not, I entreat you, continue to live in an attitude of hostility toward this loving God. He says, "Come and let us reason together." He lovingly entreats you to be reasonable. How can you live for yourself when Christ died for you? Your sin will keep you out of Heaven unless you get rid of it. We who are saved cry out to you in the words of the prophet, "O that they were wise, that they understood this, that they would consider their latter end!" (Deut. 32:29).

May God help you now to lay down this copy of the SWORD, get down on your knees, and ask God for salvation. He will not turn you away. Believe that He comes into your heart when you ask Him. Then you can rise a saved soul, saved for time and eternity, and cured of your soul insanity.

Decide for Christ Today!

You have read the sermon by Brother John Linton on "Soul Insanity." Now let the editor urge you to decide this moment for Christ and salvation.

Surely you know that you are a sinner. If you have not honestly repented, and turned in saving faith to Christ for salvation, then you are a lost sinner. What folly to reject Christ and go on unsaved! I beg you to turn from your sin today and depend upon Christ, trust Him to save you, give Him your heart forever.

If you will today take Christ as your Saviour, I urge you to say yes forever to God now, and then sign the decision form below, copy it in a letter, and mail it at once. In Jesus' name, do it today!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley, Wheaton, Illinois

Dear Brother Rice:

I have read Brother John Linton's sermon, "Soul Insanity." I confess to God now that I am a poor, lost sinner who needs saving. I believe that Jesus Christ died for my sins and wants to save me. So this moment I turn from my sins. I depend on Christ to save me. I give him my heart forever and I solemnly send you this signed statement as evidence that I receive Christ as my Saviour today. I will set out to claim Him openly before men and to serve Him.

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Correction Please!

In THE SWORD OF THE LORD for March 30, "Noteworthy News Notes" on page 6 said that "the largest Baptist church in Scotland—Charlotte Chapel in Edinburgh—has withdrawn from the Baptist Union of Scotland. Chief reason given for the action was the Union's affiliation with the World Council of Churches."

That news item came to us from a Christian news agency. Now it appears to have been in error. Brother Walter B. Fisher of Englehart, Ontario, Canada, sends us a clipping from a Scottish Baptist magazine which indicates that at the Annual Assembly of the Union in October the Assembly voted to withdraw from the World Council of Churches rather than lose the fellowship of Charlotte Chapel. We are grateful to our brother for the correction and ask our Scottish Baptist friends to forgive the error.

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the ads?

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Just to Be Needed

"SHE ALWAYS SEEMS SO TIED" IS WHAT FRIENDS SAY;
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KEEP HER FOREVER AT THEIR BECK AND CALL.
BUT SHE CONFIDES, WITH LAUGHTER IN HER EYES,
SHE NEVER YET FELT FRETTERED BY THESE TIES.
"JUST TO BE NEEDED IS MORE SWEET," SAYS SHE,
"THAN ANY FREEDOM IN THIS WORLD COULD BE."

—Mary Eversley

The Duties of Wives

(Continued from page 3)

when there is a tie, otherwise there would be a deadlock. Nothing could be decided. Committees generally consist of an odd number so that there may not be a tie vote. If the family were so arranged that there were three instead of two at its head there could be no tie if all cast an equal vote. But as it is there are two, an even number. The two should be one in thought and feeling, and have but one mind on all questions requiring action. But this is not always so. About some things they can agree to differ and no harm will come. But some things about which they differ must be decided, or there will be a deadlock in family affairs. One of the two must have the casting vote. It is given to the husband, especially in those things that pertain to the outward ordering and location of the household.

The wife's duty of obedience is not absolute. It is to be interpreted by common sense. Children are told to obey their parents in the Lord. They are not bound to obey a command to lie or steal. So if the husband requires that which is absurd, or wicked, or unreasonable, the wife is not bound to obey, for it is not "fit in the Lord."

There is a sphere, too, especially in the internal arrangements of the home, where, I think, the husband ought to obey the wife, to yield to her wishes and let her have the casting vote.

Those homes where the precepts of love and honor, of reverence and obedience, are best exemplified, have the least appearance of the exercise of any authority. I pity the home where either husband or wife commands the other in the form or tone with which children and servants are commanded.

One thing seems clear: The wife ought to be contented with the location and surroundings that seem best for the husband's business, or best for the interests of the whole family. I know ministers whose usefulness is greatly hindered, and who are continually changing places, because their wives are dissatisfied and discontented with their surroundings. Where the husband's business requires him to live, or where he can do the most good, there the wife ought to be contented, and resolve to make the best of her surroundings. Do not murmur or complain about those things which, on the whole, seem best or necessary in the ordering of the household.

The next duty of the wife is—

Knowledge

I have heard it passeth knowledge,
I believe what God hath said;
But the test is, do I prove it
As my daily path I tread?

Is it merely that I think it,
And accept what others say?
Does it fill my heart with singing,
Is it in me day by day?

What is knowledge worth that's
buried
Like a jewel in the earth?
If we know God's love, our know-
ledge
Must live in us—giving birth

To a love that feels for others,
Looks upon them from God's
side;
Lord, just keep me in that know-
ledge,
Let me in Thy love abide!

—The Evangelical Christian

3. To Make Her Husband's Home As Happy As She Can.

A man's home should be his haven, in which he finds protection from the storms of life. It should be a safe retreat, into which the calumnies and slanders that assail him can find no entrance. In it he should find the purest earthly joy, the sweetest earthly rest, the best recreation for mind and soul, and the best stimulus for the conflict of life. It should be to him a little Heaven below. While he is the master and king of the household, you are its mistress and its queen. All the members of the household, including your husband, bow down to you as the queen of the home.

"His house you enter—there to be a light,
Shining within when all without is night.
A guardian angel o'er his life pre-
siding,
Doubling his pleasures, and his cares dividing,
Winning him back when mingling in the throng,
Back from the world we love, alas! too long.
To preside happiness, to hours of ease,
Blest with the charm, the certainty to please,
How oft your eyes read his, your gentle mind
To all his wishes, all his thoughts inclined:
Still subject—ever on the watch to borrow
Mirth of his mirth, and sorrow of his sorrow."

It is your duty to make his home as much like Heaven as possible. A hundred little things will help to do it. The way the table is set, the way the food is prepared, the preparation of his favorite dishes, having the meals on time, the appearance of the floor, the pictures on the walls, having everything in its place, the clean clothes laid out for Sunday morning, the buttons all on, and the stockings all darned. If it is your purpose and study to make his home happy you will think of many little devices and pleasant surprises. And over all you should preside with a gentleness and grace that will compel the constant admiration and love of your husband.

You will not expect me to unduly emphasize the matter of dress and personal beauty. The inward adorning of the mind with the Christian graces and virtues is far more important. Yet the True, the Beautiful, and the Good are inseparably linked together. The Bible teaches us to think upon whatsoever things are lovely. Any slovenliness or carelessness in your dress or personal appearance will certainly detract from the admiration and love that your husband has for you. You "dress up" for the eye of the stranger or the transient guest. Do the same for your husband's eye, and you may be sure he will appreciate it.

It will pay you to study and strive to

Make Home Pleasant and Attractive

to your husband. It may save you bitter regrets, scalding tears, and a lifelong anguish. Just so far as his home is not pleasant, to that extent your husband will be tempted to spend his evenings at the club, the saloon, the theater, or some other undesirable place. An unpleasant, unattractive home has turned the scale with many a man, and started him on the downward way. It may be so with yours.

It is related in the life of William Hutton that a country woman called upon him one day, and told him that her husband behaved unkindly to her, and sought other company, often passing his evenings from home, which made her feel very unhappy; and knowing Mr. Hutton to be a wise man, she thought he might be able to

tell her how to cure her husband. "The remedy is a simple one," said he, "but I have never known it to fail. *Always treat your husband with a smile.*"

The woman thanked him and went away. In a few months she returned with a couple of fine fowls, which she asked him to accept, saying, with tears of gratitude and joy, that she had followed his advice and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness.

In this connection I make brief mention of the grace of hospitality. Your husband likes to have a home and a wife that he is glad and proud to show to his friends. Cordially welcome those friends, and make them feel at home. There are limits to the duty of hospitality, but it is a duty and a grace that every wife should cultivate.

4. You Should Sympathize With Your Husband in His Trials, and Help Him in His Business.

He should confide in you, and you should invite that confidence, and prove yourself worthy of it by faithfully keeping his secrets. If he finds that he cannot trust you, he will naturally withdraw his confidence from you. You should enter heartily into his plans, and understand (as far as is reasonable) the details of his business. You should give to him, on moral questions connected with his business, the advice of a true woman's heart, being to him in that respect a sort of second conscience.

When he comes home tired and hungry, and wanting rest above all things, do not bother him with the recital of the petty annoyances of the household, and do not expect him before his hunger is satisfied to tell you long stories about what he has been doing and whom he has seen. Attend to his stomach first, and he will soon be ready to talk. Relieve him, as far as you can, of all thought and care about the little details of the household.

If he is a pastor, and has the care of a large parish and the burdens of many stricken hearts to bear; if he is a lawyer, and has an important case on hand which will help or mar his future success; if he is a physician, and has a weary round of patients to visit; if he is in business, and has a hard battle to fight in order to compete honestly with unscrupulous men; if he is a laboring man, working hard ten hours a day—whatever his business, sympathize with him in his cares and trials and help him on to the highest success in it.

Disraeli, who was for a time the virtual ruler of the British Empire, was once going to Parliament to make an important speech. His wife accompanied him in the carriage. When the carriage door was shut, her hand was caught in it. Rather than disturb her husband and distract his thoughts, she calmly endured the pain until the door was opened, and still endured it as she sat in the gallery, looking down with complacent smiles upon her husband, that she might encourage him in his effort. She manifested a true womanly tact and wifely helpfulness.

You can help your husband by being economical. He may be willing to indulge you in your desires, but you should insist upon it that the family expenses be kept within the income. It may be annoying to move to a smaller house, or wear an old bonnet or faded dress, or give up the journey you had set your heart on. But such annoyances do not begin to compare with the disgrace of having your husband fail in business, or run hopelessly in debt, or resort to dishonest practices, all because of family extravagance. Many men are in state prison today for defalcations that can be traced directly to the wife's love of display. Their wives ought to share their husbands' imprisonment. I repeat that you should insist upon it that the expenses be kept within the income.

5. Pray for Your Husband.

It is a blessed thing to see husband and wife walking hand in hand in the pathway of eternal life, as well as in this life's pathway. It is a sad thing when in the

"Tell Mother I'll Be There..."

(Continued from page 1)

Mother's Day, a good confession might be:

*O mother, when I think of thee,
'Tis but a step to Calvary.
Thy precious hand upon my brow
Is leading me to Jesus now.*

Many will remember their mothers' songs. They will feel a mother's influence in the song she sang in their childhood, remembering perhaps her voice in the church choir. Maybe the songs and hymns of the country parlor, sung there by mother and father and all the children, will come back to memory.

Others will remember their mothers' prayers. It is surprising how many of the "great" of earth have attributed their greatness to the influence of their mothers. Abraham Lincoln said:

"I remember my mother's prayers, and they have followed me; they have clung to me all my life. All that I am and hope to be I owe to my angel mother."

Some will remember their mothers' admonition and chastisement. New-fangled mothers may talk a

great deal about prohibitions, repressions, and all the rest, but the old-time mother who spanked on occasion, and whipped more severely when it was needed, did not raise a bunch of lawless, lazy, juvenile delinquents without respect for God or man. Many of them raised a group of respectful children who were brought up in the fear and admonition of the Lord.

What would you give to be able to obliterate the years, turn back the universe, and live one blessed hour of yesterday? How cheap our present day would appear if we could only do that. Many of the things to which we have become accustomed would nauseate us if we could go back to other days of godliness, purity, and simplicity.

On this Mother's Day, with all the tender memories crowding into consciousness, permeating your whole being with their fragrance, will you not say, "Yes," to Jesus? The word of surrender may go winging its way through this universe to the throne of God. "O Saviour, tell my mother I'll be there."

—William Ward Ayer

Tribute to His Wife:

"I was guided in my choice only by the blind affection of my youth. I found an intelligent companion and a tender friend, a prudent mistress, the most faithful of wives, and a mother as tender as children ever had the misfortune to lose. I met a woman who, by the tender management of my weaknesses, gradually corrected the most pernicious of them. She became prudent from affection, and, though of the most generous nature, she was taught economy and frugality by her love for me. During the most critical period of my life she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she urged my indolence to all the exertions that have been useful or creditable to me, and she was perpetually at hand to admonish my heedlessness and improvidence. To her I owe whatever I am; to her, whatever I shall be."

God help you, my sisters, to be true helpmeets to your husbands, that they may stand in the gates, and thus praise you, and that your children may rise up and call you blessed.

WHICH ONE?

One of us dear—
But one—
Will sit by the bed with marvelous fear,
And clasp the hand
Growing cold as it feels for the spirit
land—
Darling, which one?
One of us dear—
But one—
Will stand by the other's coffin pier,
And look and weep,
While those marble lips strange silence
keep—
Darling, which one?
One of us, dear—
But one—
By an open grave will drop a tear,
And homeward go,
The anguish of an unshared grief to
know—
Darling, which one?
One of us, darling, it must be.
It may be you will slip from me:
Or perhaps my life may first be done:
I'm glad we do not know
Which one.

—Selected

(From HOME DUTIES, published by Moody Press, 35c.)

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